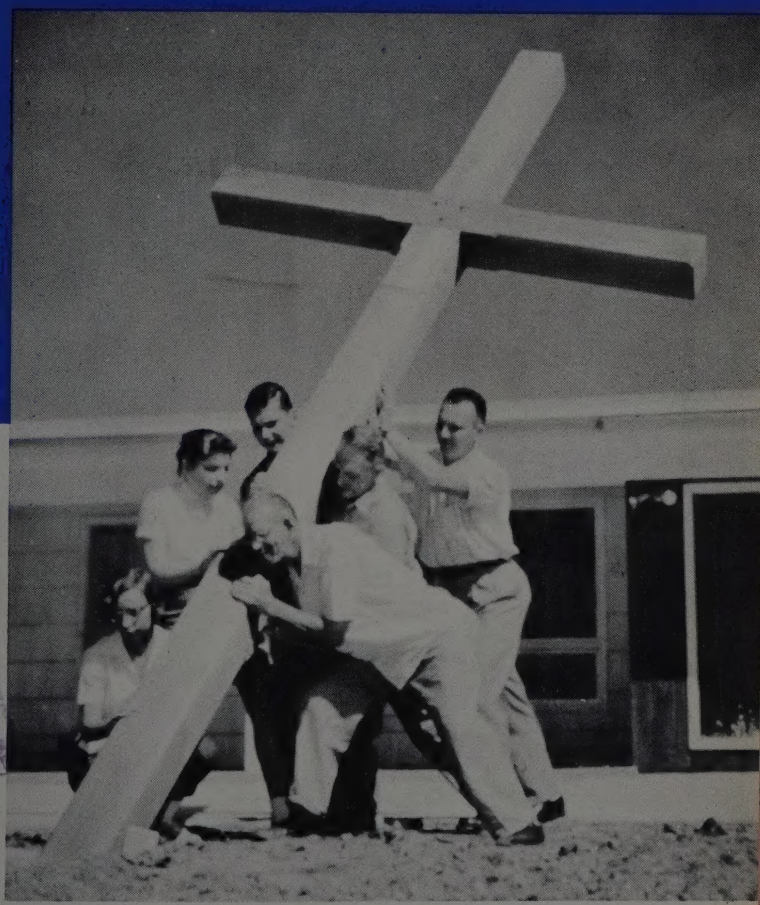
The LUTHERAN



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LIFTING UP THE CROSS

Mission congregation marks church site

Vol. 41, No 16

JANUARY 21, 1959

Setting the Style

A CHURCH FURNISHING company in a nearby city sent its representative to look over our pews and chancel furnishings. We wanted new ones, we thought. When he arrived, he inspected our cracked, scaling pews and took measurements for new ones.

AFTER A CLOSE look at our altar, pulpit and lectern, he said, "If I were you, I would certainly keep that pulpit. It's old, but the workmanship is good and the style is not likely to go out of fashion." Sketching the detail of the carved woodwork, he continued, "I think it would be best to build around it. I'll design the other furniture of the church to harmonize with this fine old pulp We'll let it set the style."

We now plan to remove the layers sticky, colored varnish which some we meaning soul applied to the lovely, sir ple lines of our pulpit. We'll restore aga the beauty of the solid oak, but we w not change the appearance of any of t delicately carved panels. It will set t style for our entire church.

SINCE the pulpit represents the Wo of God, there's real meaning here. Go Word must always "set the style" for t church. It's appropriate in every age a it cannot be improved upon.

—FRANKLYN K. MORRIS

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Mission in East Aurora, New York, sets up marker to identify its chapel. Story on page 40. (Buffalo Courier-Express Photo)

THE CHURCH IN THE NEWS

Fight on secularism urged

Communists feel sure of a victory in Europe because Christian tradition in many countries is like a "tired old man," Dr. Otto Dibelius, Bishop of Berlin, told a Conference of European Churches at Nyborgstrand, Denmark, this month. The 77-year-old chairman of the Council of the Evangelical Church in Germany urged "dynamic co-operation" between Christians in all lands to reach all men with a Christian message and to develop "responsible individual Christians."

More than 120 church leaders from both sides of the Iron Curtain attended the session, whose theme was "European Christianity in Today's Secularized World." Lutherans attending from churches in Red countries included Archbishop Jan Kiivit of Estonia and newly elected Bishop Zoltan Kaldy of Hungary.

Bishop Kiivit urged churches to intensify efforts to help underdeveloped countries. He also said that European churches, which have experienced more of the ravages of war than those in other areas, "should announce clearly that war must cease to exist in accord with God's will."

Overseas relief reported

Religious and voluntary organizations in the U.S. distributed more than $12[illegible] million of government-surplus relief supplies to needy persons overseas during 1958, the U.S. Department of State announced. The International Co-operation Administration aided the groups by contributing $25 million to the shipping costs, but other shipping and distribution costs were provided by the private agencies. Much of the food sent overseas was surplus stock acquired by the Department of Agriculture through its price support operations.

Figures were for the fiscal year, which ended on June 30. Total shipments amounted to 691,973 tons. More than half the total was distributed overseas by Roman Catholic Relief Services. Church World Service, an interdenominational Protestant agency, used the second-highest amount. Lutheran World Relief was the third largest shipper. LWR shipments included 84,500,000 pounds of U.S. surplus foods valued at nearly $7 million, plus $1.7 million of individual contributions.

Largest recipient overseas was Italy. Korea, India and Yugoslavia were next in order. Only land behind the Iron Curtain to get substantial U.S. aid was Poland.

Canadian Lutherans set record

Food and clothing valued at more than $500,000 were shipped overseas by Canadian Lutheran World Relief last year, topping all previous records, the Rev. Clifton L. Monk reported. This represented about 2,665,000 pounds of food and clothing, the CLWR executive director said. A large amount of dried milk furnished by the Canadian government was included in the total.

In addition, Mr. Monk said, 472 refu[illegible]

ees were aided during the year with esettlement loans. The number was maller than in past years because of ower immigration into Canada, he exlained.

ereczky resigns in Hungary

Dr. Albert Bereczky, 65, who led Hunary's Reformed Church into collaboraion with the Communist regime, reigned last month as president of the Danubian District of the church. Poor ealth was given as the reason. Dr. Bereczky suffered a stroke in 1957 and as been partially paralyzed since. He ad held office for ten years. Since 1949 e had also been presiding bishop of the hurch.

The Reformed Church, largest Protstant group in Hungary, has since 1948 een controlled by government-approved eaders. Dr. Bereczky submitted his resgnation after the abortive Hungarian revolt of October, 1956, but the Reformed Church was quickly brought back under government control and the resignation was never accepted.

Bishop Elmer Gyory of the Trans-Danubian District was reported to have taken over Dr. Bereczky's administrative duties. Election of a successor will be held in the near future.

Ohio school ruling disputed

Roman Catholics gained through two recent rulings handed down by officials in Ohio. State Attorney General William Saxbe had last October held that Roman Catholic nuns engaged as teachers in public schools might wear their distinctive religious garb while teaching. He said this did "not amount to a teaching of religious doctrine which the law forbids."

This month Cuyahoga County (Cleveland) Prosecutor John T. Corrigan issued an opinion stating that Ohio public school boards might provide bus transportation for children attending parochial schools. The opinion reversed a 31-year-old ruling.

HUNGARIAN BISHOP INSTALLS LAY PRESIDENT OF REFORMED CHURCH
Bishop Bereczky (left) at ceremony for Dr. Thomas Esze, church historian named as lay head of Danubian District of Reformed Church. Bishop Bereczky resigned last month

Protests against Mr. Saxbe's ruling had been voiced by clergy groups in Toledo, Cleveland, and elsewhere. This month the Ohio Civil Liberties Union attacked the ruling as a violation of both the U.S. and Ohio constitutions. Properly qualified nuns might be engaged as teachers, the Union agreed, but for them to wear religious garb in the public classrooms was a breach of the church-state separation principle. In New York and North Dakota the issue had been settled by having the nuns wear ordinary dress while teaching in public schools, it pointed out.

Bus rides approved

The school bus ruling came in response to a request from the Strongsville, Ohio, school board. The board had been asked to provide transportation for 400 pupils in St. Joseph's parochial school. Prosecutor Corrigan's answer overturned an opinion of former Ohio Attorney General Edward C. Turner, who had declared that only pupils attending public schools were entitled to transportation at public expense.

Mr. Corrigan said that benefits such as bus rides, textbooks, lunches, medical and dental examinations are for the safety and protection of children and not for the benefit of the school they attend. The purpose of school buses is simply to get children to school safely "irrespective of their religious faith," he quoted from a U.S. Supreme Court decision upholding the right of a New Jersey school board to provide bus rides for parochial school children.

Father Joseph McGraw of the St. Joseph's parish said that if the Strongsville school board acts in accordance with the liberties outlined by the prosecutor, the parochial school would give up its two private buses. Children would board public school buses at regularly scheduled stops, be let off at the church school.

Maternal health advice barred

Roman Catholics reacted in a hurry when Pennsylvania's Board of Public Assistance last month recommended that caseworkers suggest birth control practices to persons on relief "when there is a need" and when no religious restrictions exist.

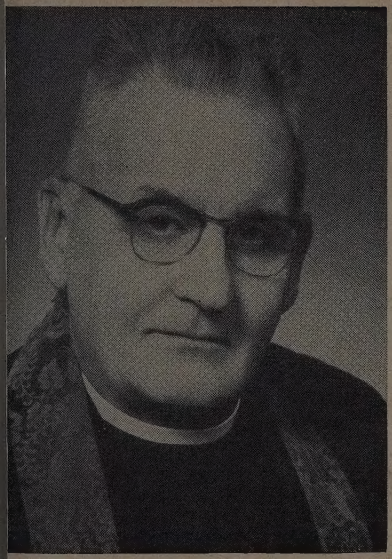
Roman Catholic Bishop George L. Leech of Harrisburg called the board "arrogant" and "brazen" and accused them of trying to be the "spiritual directors for poor, unfortunate persons who must look to the state for material assistance." Public Welfare Secretary Harry Shapiro saw a political hot potato in the proposal. The board can set policy for county relief agencies, but cannot direct the state's welfare department, he said in rejecting the recommendation. Bishop Leech praised the secretary for upholding "the natural law established by God."

Pennsylvania caseworkers at present direct clients to maternal health centers only if persons on relief request such information. The workers are prohibited from offering any suggestions.

In Connecticut, the New Haven Superior Court upheld a law which forbids physicians from prescribing birth control drugs or devices. The ruling came on a test case initiated by Dr. C. Lee Buxton, obstetrics professor at Yale Medical School, and by other interested citizens.

1960 lecturer named

Dr. Alvin D. Mattson, professor of Christian ethics and sociology at Augustana Seminary, Rock Island, Illinois, will deliver the 1960 Knubel-Miller lectures. Announcement of Dr. Mattson's selection was made by Dr. Gould Wickey, execu-



1960 LECTURER
Dr. A. D. Mattson

ve secretary of the ULC Board of igher Education. Topic will be "Chris- an Social Responsibility."

Sites of the 1960 lectures will be ustin, Texas; Chicago, Cleveland, Sas- atoon, and Washington, D. C.

The annual lecture series is named in onor of the first president and first easurer of the ULCA. The 1959 lec- res are currently being delivered by r. Lawrence Folkemer of Washington, hose topic is "Christianity and Modern aganism."

ingo license suspended

Bingo was illegal in New York last ear but a weekly game was conducted evertheless by the Church of the Holy esurrection on East 183rd Street in The ronx. The church is Ukranian Orthodox nd is affiliated with the Greek Orthodox hurch.

Trouble started when three women won $1,000 prizes, but were never paid. The "winners" were offered $50 settlements by the church. One accepted, but the other two took their troubles to The Bronx district attorney.

When bingo became legal in New York this year, the Rev. Walter M. Propheta, senior priest at the church, was first in line. He got license No. 1. On the Greek Orthodox Christmas Day — Epiphany, Jan. 6 — the church scheduled its first "legal" game at a large hall in The Bronx. Four men and 305 women were ready to play at noon, with the priests conducting the games. Uninvited guests were reporters, police and summons servers from the Department of Licenses which had suspended License No. 1 until the unpaid prizes were cleared up.

Game must go on

Women stamped, booed and shouted "Get out" and "Leave us alone" as Inspector William Meyer tried to serve a summons on Father Propheta. Another priest blocked his way, but he finally got the summons served although Father George J. Owen, a third priest at the church, shouted, "We will not accept that."

As the forces of the law left the hall, the game went on. In a telegram to Mayor Wagner, the church pleaded that "we are small and poor and heavily depend on the revenue derived from bingo." Father Propheta later told reporters that his church was being persecuted because it was a minority group. Women at the affair refused to identify themselves because they did not want their husbands to find out where they were.

All parties would have the chance to air their views on Jan. 22, when a hearing in Bronx Magistrates Court would

review the church's right to a bingo license.

Youth Week set

Challenge to teen-agers to use their influence on behalf of the Christian church will mark the 16th annual observance of Youth Week, Jan. 25-Feb. 1, according to the Rev. Donald Newby. Mr. Newby is youth work director for the National Council of Churches and executive secretary of the United Christian Youth Movement. He said more than 1,000 local observances would mark the week.

Young people are a major factor in today's culture, Mr. Newby pointed out. "Their taste in music dominates the airwaves," he said. "They reportedly buy 70 per cent of all records and can make or break stars in the entertainment field." He urged churches to use youth's influence and to develop their "churchmanship."

Christians warned to leave Ceylon

The Buddhist majority on Ceylon, big island just south of India, last year launched an intensive campaign against Christians, Moslems and Hindus with the ultimate aim of driving them out of the country. Pamphlets widely distributed by the Buddhist group attacked European Christians, charging that they had brought "foreign religions" to the tropic isle. "Until we liquidate you we will not be able to stop the spread of Christianity and Islam on Ceylon," one leaflet said. "If you do not quit Ceylon this year you will be liquidated."

Extremist Buddhist monks known as Bhikkus, who had renounced their religion's doctrine of non-violence, were said to have sparked the campaign. They formed the Buddhist Monks United Front. First victims of violence were the Hindu Tamils, with 12,000 reported homeless as the result of attacks. Language differences between the Tamils and the Singhalese-speaking Buddhists were reported to be a source of trouble.

The more moderate Ceylon Buddhist Congress this month issued a demand that the government take over all Christian schools in the land. P. deSilva Kularatne, president of the congress, specified that action be taken before the next vesak, the full moon in May. If the government fails, the congress will "take appropriate action," he warned. Recent reports listed 690 Roman Catholic schools and 1,777 schools of other denominations, with 371,836 students.

Urges care in faith healing

An "army of quacks, lay and clerical, are trying to practice faith healing, Dr. W. Gordon MacLean of Winnipeg, former moderator of the Presbyterian Church in Canada, declared. Such healing is only effective when "physicians of the body and physicians of the soul work together, he said. "The church should combine with the practice of medicine to perfect a practical and real technique of divine healing."

Christian Scientists came under fire for their "unscientific system which misrepresents facts." While their practitioners have helped many sick people, no one knows how many lives might have been saved if they had called in trained physicians in some cases of illness, Dr. MacLean commented.

Christian Science "runs counter to New Testament facts" and is pervaded with "unethical magic," Dr. MacLean continued, but deserves thanks for stimulating the church into reviewing its entire position in regard to divine healing. "In a sense," he said, "all healing, whether spiritual or medical, is divine healing."

CHURCH LEADER HONORED AFTER POLITICAL DEFEAT
Dr. Colgate Dearden, president of U. of Virginia; Brooks Hays and Evangelist Billy Graham at dinner which feted Southern Baptist head after upset defeat in election

rooks Hays honored

Rep. Brooks Hays, Arkansas Demo-at who had represented his Little Rock istrict in Congress for 16 years, was last ovember defeated in a bid for re-elec-on by a last-minute write-in vote cam-aign. Winner over the president of the outhern Baptist Convention was segre-ationist Dr. Dale Alford. Hays' mod-ate views in racial integration were ounted a major factor in his defeat.

More than 1,000 friends and political sociates last month honored the former ongressman at a testimonial dinner in ashington. Mr. Hays "exemplifies what e have often urged—Christian leaders politics," declared Dr. Billy Graham. t always amuses me to hear discussions the old problems of religion and poli-cs, and to think what such discussions ould have meant to men like Jeremiah, mos, Isaiah and Ezekiel, for half their ne was spent trying to bring home to an the fact that God was directly con-rned by the way society was organized, the way wealth was distributed and the way men behaved toward one another—in short, politics."

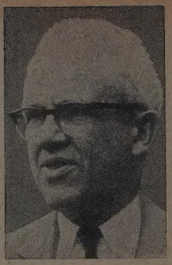
Dozens of congressional leaders joined in the tribute. Efforts were later planned to block the seating of Dr. Alford until voting irregularities had been studied, but when Congress convened this month the new Arkansas representative was admitted. Mr. Hays planned to open a law office in Washington.

And so forth

Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, was elected president of the interchurch Lutheran Foreign Missions Conference of America at its 40th annual meeting in Pittsburgh.

The 115,000-member Lutheran Church of Northern Tanganyika has elected its first native African president. He is the Rev. Stefano R. Moshi, 52, a member of the Chagga tribe.

WASHINGTON



By ROBERT VAN DEUSEN

LATIN AMERICAN POLICY

POLICEMEN STOOD GUARD at the Cuban Embassy in Washington during the tense period between the flight of Batista and the setting up of a new government by rebel leader Fidel Castro. With Batista's defeat, there passed from the scene one of the few remaining dictatorships in the western hemisphere.

A rising tide of desire for democracy has been changing the pattern of government in Central and South America. There remain now only two old-style strong men, Gen. Trujillo of the Dominican Republic and Gen. Stroessner of Paraguay.

One reason for the outbreak of violence against Vice President Nixon in South America last year was a feeling that the U.S. was not in sympathy with popular movements toward democracy.

Milton Eisenhower, the President's brother, was asked to step up a study of hemisphere relations which he had been making for the past four years. This month he submitted his report.

Coolness to dictators

ONE OF the most significant proposals was a change in attitude toward Latin American dictators. Dr. Eisenhower said he agreed with Nixon that the U.S. should have only "a formal handshake for dictators" but an *"abrazo"* (an embrace) for democratic leaders.

Another recommendation was the for mation of a nonpartisan "Council o Inter-American Affairs" to provid "creative" advice to Secretary Dulles o U.S. activities affecting Latin America

President Eisenhower was told by hi brother that heroic measures will be re quired to erase misunderstandings be tween the U.S. and countries south o the border. On the one hand, American do not really comprehend the problem and aspirations of their neighbors, an sometimes take steps which destroy th confidence they are trying to foster.

ON THE OTHER HAND, South Amer cans have formed certain stock miscon ceptions of the U.S. They believe tha our economic capacity is practically un limited, that we are always grasping fo money, and that we deliberately fix price which are detrimental to South America products.

The Eisenhower report advocated in creased support for lending institution including a proposed Inter-America Bank. The president of that bank shoul be an outstanding Latin American. I favored a modest increase in the $3 million technical co-operation progra for Latin America.

At the same time, the report warne that U.S. help should depend on hone efforts by each country to solve its ow basic problems. It placed the major r sponsibility for price stabilization o Latin American countries which ove produce and then withhold part of the crop from the market.

This new look at Latin America wi probably result in a review of our enti western hemisphere policy, including ou disposal of surplus commodities and ou imposing of import quotas, as well as ou attitude toward dictators and emergin democracies.

TRANSPLANTED

The Jordheim family came from Norway to a country parish in Wisconsin. Here is the story of their discovery of America

WHEN WE LIVED in our quiet home ar Norway's capital city, Oslo, my lit- daughter Kristin had a favorite game. e put on some big clothes, borrowed hat and purse, a pad of paper and a ncil—and went outside to ring the orbell.

"Good morning," she said, "I am from E LUTHERAN, and I would like to in- view you!" Then she proceeded to k me many questions.

Since we moved to a busy country rsonage in northwestern Wisconsin, istin doesn't play this game any more. e is puzzled why Mother has not in- viewed a single person, and why ther is pounding the typewriter so ch more than Mother now. Life has anged in many ways for the Jordheim nily.

Even though we had to adjust ourselves to America, it seems now—after only a few months—so natural for us to do our work and partake in the many activities of the two congregations which had the courage to call my husband all the way from Norway to serve them.

In Norway the congregations are so much larger than in America that a pastor's wife cannot have much personal contact with the parishioners. She can never become the "mother of the congregation," which I found many pastors' wives to be in the U.S.A. I never suspected that in America I would come to know so much about the joys and sorrows of the people around us. Perhaps it is because I am a nurse that they come to

By ANNE JORDHEIM
who was "The Lutheran's" correspondent and feature writer in Norway until a year ago.

me more readily with their problems, especially the women.

Our congregations understand that a housewife, mother of two small children, cannot accomplish the impossible. They give me freedom to choose my activities, which I have appreciated indeed. Still, spare time is practically nonexistent. I am convinced that most pastors' wives feel as I do. I never seem to be able to do all I should and would like to. If I spend too much time in church work, I feel I neglect the children, and vice versa. If I struggle to write an occasional article for THE LUTHERAN, something must wait.

OF THIS I am sure: Never in my life have I met such kind and friendly people! Not that the Norwegians are unfriendly, but they are much more reserved. When we arrived in Wisconsin we were met by some of the young men of the congregations who drove us to the parsonage, a brand-new house which had been rented for us. A delicious dinner was waiting. The refrigerator was stocked with food, the basement filled with home-canned goods.

The house was partly furnished to help us over the beginning, since we were able to bring only our personal belongings with us. So we had to start practically from scratch. People dropped in with fine and useful gifts. We bought a used car. We got all kinds of bargains in the nearby town, from Protestant and Catholic salesmen alike.

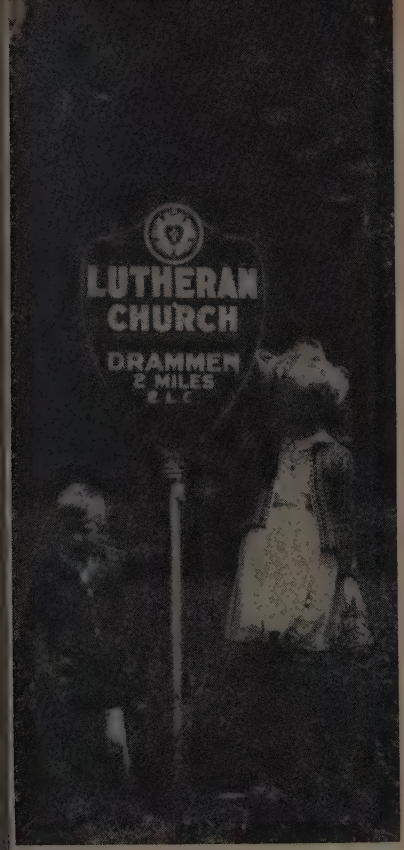
WE WERE GRATEFUL, very much so. How else could we have managed in the beginning, especially since there was much sickness in the family? It was also strange to us that a pastor should be paid for a funeral or a wedding. Naturally we are not Americanized yet. In Norway the pastors get a regular salary like other state employees—everyone knew how much—which puts him exactly on the same basis as other citizens. No pastor in Norway ever gets a special discount or an extra good buy.

Therefore no one in Norway has any personal interest in how the pastor spends his money. I am not complaining, but it surprised me at first how often we had to show off our various purchases and discuss their value. Certainly we were proud of them, especially our home-made book shelves, of which everyone heartily approved.

One amusing incident occurred when we set out to buy beds. Every married couple in Norway has twin beds. We got a good buy because the beds had been standing around in the store for a long time. But no husband and wife want anything but a double bed in northwestern Wisconsin! First we smiled at all the comments, but soon we realized that we had made a grave social error! Even half a year later we still are aware of our bed being a sensation. Otherwise they are very comfortable.

IN THIS Wisconsin farm country people marry young and have big families. In Norway the average family has two or three children, and the young people marry late. If they had a large family they just wouldn't find a place to live. This is hard for the people around me to understand. "Why do you ONLY have two children, Mrs. Jordheim?" (Poor you, they think.) The social pressure is already increasing . . .

Yet I rejoice in how family-conscious the people are here. If my husband is invited to speak somewhere, the whole family is expected to come along. That would never do in Norway. There the pastors' wives stay at home with the children while their husbands go to the



Jordheim children get used to living miles from town. But life is peaceful in Wisconsin

meetings. Church activities and personal invitations here have so swamped us that I had to put my foot down. It is too much for children seven and four years of age to be out more than two nights a week. The congregation understands.

We have found that the children are an asset when we go visiting lonely farms where we are not known. People often seem a trifle skeptical of who is coming. It might be another one of the many salesmen. But which traveling salesman would have a wife, two lovely children, and a cute puppy dog along?

In Norway the pastors' wives, especially in the country, have many overnight guests. Usually the parsonages are very large, and help for the house cannot be employed. So the guests put quite a burden on the family. This problem does not exist here. A brand-new motel is not far away from us, and besides, we welcome any visitors who can make us aware of what is going on beyond the borders of Wisconsin.

This was my greatest adjustment problem in coming to an American country home after having lived in a European capital for many years: I seemed to be so far away from the whole world. I was not lonely, although our next-door neighbors are 10 minutes away from us. Somehow I felt we had moved to a peaceful South Sea island.

And peaceful it is in Wisconsin. Surely some of the pioneers must have fought the Indians, but no one remembers their forefathers ever talking about it. As far as the people can remember, they have always been free, owned their land, been their own masters. How can they possibly be expected to understand what it means to live under dictatorship as our Lutheran brethren in eastern Germany?

Although American women are very active in church and community affairs, Norwegian women are better informed as to what is happening in the world today. I know that the ladies here have little or no time to read the papers, although they do look at television.

Local news dominates the newspapers. World happenings hardly make a headline. The Norwegian women do not have television but they have access to newspapers of high quality as well as to excellent programs on the radio.

THE PEOPLE of our parish are hard-working, sensible, economical. They do not expect us to "keep up with the Joneses." Our 1950 Ford is perfectly presentable. The fact that we do not have a television receiver is not held against us. They realize that many other important things must be bought first.

Helpfulness and neighborliness are the predominant traits of our parish. Our people do more than their share where help is needed, also in relief and mission work. Everyone is very busy with voluntary work, because the idea of stewardship is deeply rooted. What a keen responsibility the women feel toward the church!

Here is no shortage of Sunday school teachers as there always was in Norway. The famous church dinners, an American institution so often criticized by Europeans, certainly serve their purpose. I could not imagine a group of Norwegian women putting on a big dinner with such ease and joy as the ladies do here. Neither can I imagine Norwegian women getting out their pails and mops to clean the church!

FORTUNATELY our parishioners are informal. They do not expect perfection, either in my housekeeping or in the behavior of my offspring. But gone are the days when the Jordheim family congregated in the late afternoon over coffee and cake for a cozy half-hour true to genuine Scandinavian custom.

During the first few months I nearly drowned in household and parish activities, especially because we live so far from town. I thought that all my outside interests and hobbies had to be shelved until my husband retires. We were indeed fortunate to come to such a parish as ours which can pride itself of quite a few musical talents. So a parish orchestra was formed, and Mrs. Pastor got out her violin and recorder and thus rediscovered one of her "old loves," namely music. The choirs, orchestra—a combination of various instruments—have become a part of our parish life. And I just must take time out to practice!

AN AMERICAN pastor's wife is so intensely involved in her husband's work that she could not possibly pursue a career of her own. At least that would be the case in the country. In Norway there is no objection if a pastor's wife wishes to continue her own career. I know of pastors' wives who are doctors, nurses, teachers, even a famous radio commentator, a specialist on Far Eastern affairs. They attend Sunday church and an occasional meeting—that is all which is expected of them.

A few weeks ago a Norwegian pastor's family stayed with us over the weekend. The pastor's wife and I had ample time to discuss this article. And I asked her to add her personal opinion.

"In America," she said, "you get to know the people of your congregation and your community, whether they are active Christians or not. In Norway we only get to know those who claim to be "personal Christians" and are active in church work. Due to the size of the congregations we do not get a chance to be acquainted with the others.

"An American pastor's wife is very busy but she has her compensations. She takes part in the church activities, and the pastor's children have a close contact with all the members. Where I lived in Norway I always stayed home with the children. My husband was speaking or preaching every night of the week. Do you know how many preaching places he had, some of them high up in the mountains? Twenty-seven!"

Class Number One

First graduates of first Lutheran seminary in Argentina prepare to begin their service in the church

By STEWART W. HERMAN

JUAN COBRDA is coming to the United States soon. Last month he graduated from the Lutheran Seminary near Buenos Aires. One week later he and one of his classmates were ordained into the *Inglesia Evangelica Luterana de Argentina,* a daughter-church of the ULCA. He is one of five young men in the first class of this thriving, young *Facultad de Teologia Luterana* located in the quiet suburb named José C. Paz.

Juan is typical of this untypical school. He was only 14 when he fled with his parents from Slovakia. The family spent three years in Austria before emigrating to Argentina. Here Juan grew up in the Spanish schools and in the Lutheran church which already included a number of Slovak families. Recently he has been holding occasional services in the Slovak language, although his command of the parental tongue is not perfect since the Argentine Seminary does its work in Spanish.

He is looking forward to spending several months at Hamma Divinity School in Springfield, Ohio, to receive further training in Slovak ministry at the experienced hands of Professor Igor Bella. His future ministry, however, will be as wide as his command of German, Spanish, and English.

ARGENTINE CHURCH PRESIDENT VILLAVERDE TRANSLATES FOR DR. HERMAN AT GRADUATION

AT THE TOP of the graduating class was Hansruedi Peplinski, of Swiss parentage, who will also be spending a year in the U.S. with the help of a Lutheran World Federation scholarship—first at Luther Seminary, St. Paul, Minn., and then in the life of an American parish. His home today is in Venezuela where he will no doubt be called to serve as pastor in one of the young congregations. He too speaks several languages and has already used them—including French—during summer vacations in various Venezuelan parishes.

The graduate selected for the honor

of speaking for his class was Alfredo Jensen because he had been the first to enroll for theological training. That was just over four years ago, before the present seminary actually came into existence or the building was ready.

Mr. Jensen's Danish father and mother rode all night in the train from Nechochea to Buenos Aires to be present at the graduation and went home—sitting up all the way—the next night because the harvest is at its height. Now Alfredo will spend a year in Denmark getting acquainted with his mother church, which he has never really known although he was in Denmark once for a visit.

The other two graduates are of German background. Dieter Knoblauch belongs to the La Plata Synod and is being given the opportunity of spending a year in Germany before entering the service of his church. Frederico Held, like Juan Cobrda, belongs to the *Iglesia Unida* and will be the first exchange student to visit

Main building of new Argentine seminary

the Lutheran Church of Brazil for a few months. He is the only married man in the first class.

THERE IS NO DOUBT that the new seminary is here to stay. A dozen young

GRADUATES GET THEIR DIPLOMA

men are enrolled in the other three classes and a new class of six or even seven more is expected in March, 1959, when the fifth year begins. Their names and backgrounds are as vivid and various as those in the first class—a mixture of German Swedish, Hungarian and—not least—th Latinos whose names sound a little more authentic, like Lopez and Pietroantonio

The school itself has been firmly anchored in Latin American soil. The principal instruction is in Spanish and the only "foreign" words heard at the graduation ceremony were the greeting from the LWF representative—myself—who kept safely to English. Even more indicative of the campus climate was the *"asado"* under the open sky.

An *"asado"* is an Argentine barbecu

ith great quantities of meat roasting
icily over a blazing fire. The long rows
f ribs or strings of sausage need to be
evered with a sharp knife. Therefore
ach future pastor had armed himself
or this occasion—not with a scholarly

FROM SEMINARY DEAN LESKO

ountain pen in the breast pocket—but
ith a long, pointed blade of steel gleam-
g wickedly in his belt.

It may also be reported that several of the men had whetted their appetites with gaucho tea. "Yerba maté" is definitely "Latino" and a standard daily ceremony for many a North American who has come to appreciate its bitter, refreshing warmth.

THE NEXT big event in Lutheran history down here will be the third Latin American Conference for which preparations are now being made by a large local committee. In addition to the conference program, a series of special events is scheduled. This will include a great rally of all Lutherans in Buenos Aires with Dr. Franklin C. Fry as the principal speaker. A score or more of Lutheran congregations will send their young people to a youth rally on the following day and the Sundays will be taken up with guest preachers filling all the pulpits.

During that week the seminary classes will be adjourned to give the students an opportunity to be helpful and also to acquire a better idea of the extent of their church both in Latin America and within the framework of a worldwide Lutheran fellowship.

As the Steno Sees It

THE PLANNING COMMITTEE of a council of churches had discussed the establishment of a mission near a new housing project. One of the points considered was the liturgical nature of the proposed congregation. Should it be a church whose worship is formal, such as Lutheran or Episcopal? Or should it be one of the churches whose worship is informal, such as Presbyterian or Congregational?

After the meeting, the director of the council dictated the minutes to a stenographer, including this sentence: "There was considerable discussion as to whether the liturgical character of a church should be a determining factor in locating a congregation here."

The following day the transcribed minutes were placed on the director's desk. The above sentence appeared as follows: "There was considerable discussion as to whether the lethargical character of a church should be a determining factor . . ." —JOHN D. ICKES

Chicago Seminary's new evening school for laymen began with an enrollment of five. This is the story of one of them who, at age 38, has now decided to study for the ministry

There'll Be Changes in the Holden Household

By JOHN E. COOPERRIDER

"I DIDN'T THINK it was still possible for me. Besides I wasn't quite sure, until . . ."

This is how Bob Holden began to talk about his recent experience as a student in the new evening school for laymen, started by Chicago Lutheran Theological Seminary in September.

He was one of five men who enrolled for classes when the school opened for the first time last fall.

Now, at the age of 38, this father of two school-age children has given up a 12-year career in business, sold his suburban home in Chicago Heights, and is embarking on a new life as full-time student preparing for the ministry.

It was no "sudden impulse" that led him to do this, Holden said. There was "a gradual, steady pull that reached a climax shortly after I began the evening course this fall."

And he couldn't pinpoint where the "pull" began. He had been baptized and confirmed a Lutheran. Later he attended Kountze Memorial Church in Omaha where he met his wife, Mary Ann.

"Perhaps that's where it started," he said, looking back. "Mary Ann came from a family active in church affairs. Her predisposition to church work exerted a strong influence."

BOB HOLDEN himself had been interested in Christian student organizations while attending the University of Omaha where, after four years in the Army Counter Intelligence Corps, he received his B.S. degree in business administration.

The whole Holden family became active in Trinity Lutheran Church, Chicago Heights, in later years. Bob was church councilman and both he and his wife teamed up as associate superintendents of the Sunday school.

"All this had its effect on me," Bob Holden continued. "I learned more about the saving grace of Christ from being a teacher than I could convey to my pupils."

But it was the evening courses at the seminary that sparked the decision to go into full-time training for the ministry. "It became increasingly difficult to do justice both to the courses and to my work with Cities Service Oil Company. I felt I was riding two horses at one time.

"The courses I had under Professor Walter Kukkonen and Mrs. Margaret Irvin had given me an insight into the rewards promised by further study of Lutheran theology, church history, and parish education.

"I became impatient to get on with it. I am no longer a youngster and I want to get into full-time church service as soon as possible."

THUS BOB HOLDEN became the first to take a step it is hoped other laymen will take in the future. Under the guidance and with help of the new evening school he has decided to enroll as a full-time seminary student.

"I was thrilled when Dean Donal-

There's a lot of study in store for Bob Holden who, at 38, just enrolled as full-time student at Chicago Seminary, but he has the fullest understanding and encouragement from his family, 11-year-old Barbara, his wife, and 8-year-old Ricky

Heiges told me about Holden's decision," ays Dr. Armin G. Weng, president of he seminary. "It points up the need for he new school."

Many men are interested enough in he church and church work to feel called o the ministry but they are not ready to urn their bridges, quit their jobs, and nter seminary.

"Taking the equivalent of a full year f seminary work (which is what the new vening school aims to offer) will enable hem to know whether or not the min- try is for them," Dr. Weng hopes.

The new school is unique in its con- eption. It is run on a quarterly basis, ith two fully accredited seminary courses offered each quarter. Classes are held on Tuesday and Thursday evenings from 7 to 10 o'clock.

ACADEMIC REQUIREMENTS needed for admission to the evening school are the same as those needed for entrance into the regular day school. A college diploma or its equivalent is necessary. Each candidate must face a battery of personality tests, and pass the graduate record examination or its equivalent in order to enroll.

Both the Illinois Synod officials, who conceived the idea, and the seminary faculty that worked out the plan and the program, agreed from the start that the

seminary dared not lower its academic standards for the new school.

Courses taught during the first quarter included church history and Christian education, courses regularly taught during a student's first year in the seminary. Courses in the Letters of Paul, New Testament introduction, and homiletics, also regular first-year courses at the seminary, come later.

Chicago Lutheran Seminary is in Maywood, Illinois. The seminary-operated evening school for laymen is now in its winter quarter which began on Nov. 17. The spring quarter has been scheduled to begin on Feb. 16.

Lutherans are not the first to open such schools. An Episcopal school of theology for men holding full-time jobs operates in Garden City, New York.

Purpose of the school is to give laymen "who have felt a tug towards the ministry" an opportunity to find out what would be in store for them if they were to throw everything overboard and enroll as full-time students in the seminary. The evening school will help them "make an intelligent and meaningful decision."

ANY ACADEMICALLY qualified layman who attends the school for three years and a summer will be able to do the equivalent of one full year of regular seminary work. At the end of this time, or even before, he should know whether he wants to continue as a full-time student or not.

"We're thrilled at the prospect of pioneering in this new field," says Dr. Weng. "I knew many men in their forties when I was president of the Illinois Synod who told me they would have gone into the ministry if a pastor had spoken to them when they were in high school or in college. I knew of no way in which they could get their seminary training."

Dr. A. Howard Weeg, present president of the Illinois Synod, in whose mind the idea for the new school originally took shape, said the same thing.

"As I make the rounds of the Illinois Synod, various middle-aged men tell me that if they wanted to become CPAs, or engineers, or teachers, even though working in other fields, they could go to night school and prepare themselves. There was no way in which they could make similar preparations if they wanted to become ministers.

"I hope the growing number of men established in professional careers but interested in the ministry will avail themselves of the new school."

THERE'LL BE SOME CHANGES in the Holden household, what with Dad becoming a student again after twelve years. Mom will have to find full-time employment to make up for income lost when Dad resigned as division credit manager for Cities Service.

Barbara, 11, will have to find new friends as the family leaves their suburban home to take up apartment dwelling for a while.

There'll be less time for family camping in the summer, and perhaps the White Sox won't see Ricky, eight, and Bob as much next spring. Both are rabid fans.

But the whole family has cheerfully agreed to these changes. They're happy that Daddy is finally doing what he wanted to do most.

Said Bob Holden, "I will always be grateful to my pastor, Gilbert Dossi, for bringing the evening school to my attention."

And so the Holdens begin a new life

FIVE MAKE A FAMILY

Change of Subject

IRONING ALWAYS brings out the thinker in me. As I moved the iron carefully over the linen napkin laid out on the turkish towel, I thought about the party.

The napkins were a kind of symbol, I suppose. We've grown so used to paper ones that when I went to get these out of the drawer yesterday I found them quite yellow. A good soaking in bleach and suds was the answer, of course. Now they needed pressing and I found myself pleasantly surprised at the way the embroidery stood out. Funny I should have let myself forget. But with all the rush of daily living—the children's plans, church work, PTA, scouting, Dan's comings and goings, friends—I've let myself get careless about some things.

One does, I suppose, with no one to keep one up to a certain standard.

I WAS HALF amused, half annoyed at Dan's comment when he saw what I was doing. "Mrs. Kent keeps all you gals on your toes, doesn't she?"

"Reminds me of the way things ought to be done, if that's what you mean." I felt almost smug at the way I kept the edge out of my voice. He had a point, of course. It really was Regina to whom I couldn't think of offering a paper napkin. For Claire and Doris I'd have used those pretty ones I picked up last week. As it was, Claire would be sure to say something to show this wasn't the usual thing.

What a mountain I seemed to be making of a silly thing. But with the napkins right there to remind me, I kept returning to the subject. The party was going to be small enough to really get better acquainted. We'd have tea or coffee and little cakes and good talk.

DECIDING TO ASK Claire had been a bit of a struggle. She hasn't been very nice to the newcomer in the church, which is very unlike her. But I realize she has been through a lot this past year, with Charlie's illness and Marilyn's getting herself practically engaged to a young man they hardly know. I could not risk hurting her feelings by inviting Doris and Regina and leaving out my best friend.

The house was gleaming. Not the latest style in home decoration perhaps, but cheerful and lived in. I put the ironing board away and went to check on the last-minute details, glad the children had thought it exciting to take their lunch to school. Dan would be in soon but that would be no trouble. I turned up the gas under the stew. Thank heaven for a husband who really likes stew!

Indeed I could thank heaven for many things. I dropped into my favorite little rocker and picked up my Bible. However, I didn't feel like reading. I turned the book over in my hands noticing with part of my mind the worn corners and back. Familiar passages of thankfulness moved through my thoughts.

HOW STRANGE this room in which I was taking such pleasure would look to the people who sang the psalms in the first place. Yet how similar were our

responses to the world and to the God to whom we owe it all.

And I surely was doing the right thing to be entertaining a stranger. Could I be entertaining an angel without knowing it? Dan and Claire wouldn't think so.

The nagging little worry was back. *Was* I so impressed with Regina's air of knowing the world and its ways that I was indulging in a disguised form of social climbing? That was certainly what Dan had been implying without actually saying so. And that was what Claire seemed to be doing in reverse when she went out of her way to seem more unworldly than she really is.

Dan's parting shot this morning had been a laughing, "Save the surface and you save all." Kidding, I had thought, but did he really mean it? Did he really think Regina was all surface?

But no one is all surface. There are depths in every human being. "Judge not," I quoted decisively. I like this new person. I like her looks. I like the way she speaks. I like her knowledge of the world and far places. I like what I see of her whole personality. The burden of proof lies with the people who think she's shallow.

THE STEW was bubbling when I went back to the kitchen. I started to serve it as soon as I heard Dan's footsteps on the porch.

"Stew? Aren't you afraid the odor of such a low-class dish will linger in the house?"

For a moment my temper almost got the better of me. Then I remembered that this was Dan. No stranger was worth a quarrel. If Regina brought out the "refined" in me, she seemed to bring out the opposite in him. I gave him a quick hug.

"O.K., my low-class husband. You've had your fun. But I'm tired of it. Please?"

"Sorry." And he meant it. "Don't know what got into me."

"Then let's forget the whole thing. How was your morning?"

"Not bad. Not bad at all. This is one of the days I'm really happy in my work —and in my home. Nice house, nice wife, nice kids—and you surely have everything shining."

I STARTED TO SAY that perhaps the party wasn't such a bad idea if it gave me the incentive to improve my housekeeping. Then I caught myself. If he was going to drop the subject, I would be pretty foolish to bring it up.

Dan said grace, then broke the hard roll I had put on his plate before he remarked, "Met Pastor Sym this morning. He's got something on his mind he wants to talk to me about tonight. I told him to come over. That all right with you?"

"Pastor Sym? Of course. Did he give you a hint? Some new job he wants you to do?"

"That's what I thought, but he says he wants advice on a personal problem."

"On a personal problem? Pastor Sym? It's usually the other way around. *We* ask *him.*"

"Well, we'll see what it is. No use speculating."

Just the same we couldn't help doing what we vowed we wouldn't do. We speculated. Family problems? Of course not. A quarrel with Pastor Ittel? Equally ridiculous. Trouble with one of the troublesome members of the congregation? But Pastor Sym knows how to get along with even Mr. Buch and Florrie.

It was time for Dan to leave before we realized it. And neither of us had said a word about that forbidden topic —the party.

WORSHIP NOTEBOOK

DRAMA AS AN AVENUE FOR THE GOSPEL

TELEVISION and the movies have so filled our lives with drama (both good and bad) that many of us forget that long before people went to the theater, they saw plays in the church. The subject of almost all drama for a long period of history found its source in scriptures.

Preaching, the sacraments, and music are not the only means the church has to convey to an oftentimes indifferent world the full force of the gospel. The question is growing in many quarters of the church: why not return to the drama as a vehicle for communicating the gospel? Why not employ theater methods to produce new forms of worship?

ONE SUCH EFFORT has been made recently in New York's Holy Trinity Church (*see* THE LUTHERAN, *Jan. 7*). No doubt efforts are being made in other parts of the country.

Just before Christmas my attention was directed to two other efforts in the field of religious drama. One was the annual Christmas pageant at Parkland high school at Orefield, Pennsylvania, a small community near Allentown. Like so many similar affairs, this one was heavily loaded with music. The school band and chorus filled the lengthy program with an assortment of Christmas music.

What really thrilled me was the staging of several tableaux depicting the Nativity. The attractive red program gave some indication of what was to come, "Christmas in Old Lehigh—A Pennsylvania German Christmas" . . . "our traditional pageant, symbolizing the nativity with scenes and characters indigenous to our locale."

AS THE CURTAINS parted the audience beheld a simple Pennsylvania German kitchen. There was the large stone fireplace, plank bench, and candle mold. Mary, a young girl, was dressed in the simple garb still effected by many of the plain people, a soft blue dress, long white linen pinafore, and cap.

Joseph and the shepherds, all bearded, wore long black coats and broad-brimmed hats, while the wise men in a neat touch to demonstrate that these were persons of culture wore high silk black hats. The settings were simple. Gabriel appeared to the shepherds in a scene which depicted on the horizon the outline of the nearby village of Guthsville.

Most unique was the use of the traditional Pennsylvania German "hex" sign, in slightly stylized fashion to represent the Star of Bethlehem. As the wise men came before the "hex"-marked barn to worship the infant Christ, who was wrapped in the traditional red-and-blue blanket so often seen in antique shops, they presented their gifts — a basket of field corn, a bucket of shining red apples, and a live chicken.

In the last scene, the entire cast, together with others in the modern winter dress of carolers, knelt before the simple cradle. There was an air of quiet reverence as all sang the hymn so appropriate to the moment, "Now Thank We All Our God."

I learned later that the production has not been enthusiastically received by some residents of the area. Criticisms of sacrilege have been leveled at this effort to relate the nativity to this locale.

But why not? If a group of Negro children were to re-enact the nativity, would the Christ Child have to be white?

SOME FIFTY MILES away on the campus of the seminary at Philadelphia another piece of religious drama was produced the following day. The seminary chapel had been decorated especially for the occasion. A rood screen (the pierced, wooden frame separating the sanctuary from the body of the church and bearing a representation of the Calvary group) had been set up at the communion rail. Candelabra, each holding several brightly sputtering candles affixed to the center of the pews, provided illumination.

At the appointed time, 5:30 on Dec. 18, the final service before the Christmas recess began. The choir took its place, as did the officiant and the acolyte. Vespers, according to the order of the *Service Book and Hymnal*, was sung.

In place of a single lesson, four prophecies were read, and for each a large candle was lighted on the Advent Wreath in the chancel. Then, just before the Benedicamus, the students took their places for the drama, *"Officium Pastorum"* (Office of the Shepherds), a thirteenth-century liturgical play from the cathedral at Rouen.

Professor Robert Bornemann of the seminary faculty and director of the choir had prepared the play, translating freely from the Latin text. Actually the play is simple, based on the narrative of St. Luke 2:8-20, and comes from the medieval liturgy of the church.

In the *Officium Pastorum*, the choir sings the words of Luke 2:8, 9. This is followed by the appearance of the angel and the angel chorus, *Gloria in Excelsis*. The shepherds, all garbed in dalmatics, a liturgical vestment of the deacon and carrying golden staffs surmounted by crosses, determine to go to see the Infant Christ.

At the rood screen, its central entrance now veiled, they are met by two attendants at the manger, who, after inquiring of their mission, draw back the curtains to reveal the Virgin and Child seated at the steps to the altar. Following their veneration the shepherds turn to the congregation and choir and exhort all to proclaim the birth of Christ. Here the Introit for Christmas is sung and the play closes with the hymn *Hodie Christus Natus Est* (Today is Christ Born).

The actors took their places in the choir, the officiant returned to the altar, and the service closed with prayer, benediction and a hymn.

THERE IS NO DOUBT that this play has much deeper significance for a theological seminary than for the average congregation. But it must be admitted that it does have a value in presenting before future clergymen a portion of the Nativity in a fashion which will open up new meaning to those who participate and those who behold it.

And this is an important consideration for all who would resurrect good religious drama in our churches. There are several collections available. Meridian paperbacks contain two small volumes which provide many excellent offerings. But it is also hoped that in those congregations which attempt such productions, some will attempt to write new religious drama. There is much wealth in the pages of the Bible and church history books which, if skillfully brought forth, may become new vehicles for presenting the church's message.

The important thing is that such dramatic presentations will bring forth the gospel in a fashion which will speak with clarity and compulsion to an age which

seeks its thrills, inspiration, and entertainment in westerns, situation comedies, and spectaculars. The brilliance of the good news of Jesus Christ is still waiting for a vast audience, an audience which is often selfish and bored. Religious drama in our churches just might bring that message. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Teen-ager

QUESTION: Doris, fifteen, used to be a very co-operative child. But since her birthday a few weeks ago she seems to have embarked on an extreme "independence spree." It appears that all the talk about her growing up at her party turned her head. She has become quite intent on having her own way. She resents any rules or questions about how she spends her free time, where she may go, or with whom she may associate. She says we are old-fashioned—in fact, she thinks all older people are far behind the times.

How can I get this child to accept advice and to talk over her plans before she jumps into doing some wild thing?

REPLY: Any worthwhile suggestions have to be based on a real grasp of the girl's nature, history, experience, and practices. A good picture of her home life is needed, for that could easily be the main issue. Only very general advice can be offered here.

Resentment and independence, so suddenly appearing, are often the outcome of close supervision too long continued. The spirit of revolt may have been seething for some time. Doris has been steadily moving in the direction of adulthood, and is now in middle adolescence. It is natural that she should desire more freedom than at twelve or thirteen, and is entitled to it.

The influence of her young friends, the awakening of new interests, and the appearance of new demands give further impetus to her craving for freedom. A combination of these and other factors, in face of too many restrictions, may have prompted an unusual outburst of independent expression.

In such a situation both parents and daughter need to rethink the whole problem. Parents will have to realize that they have probably been working against nature rather than with it. Doris ought to understand what is happening within herself and what her relation to her parents actually is. While children need a feeling of security in their early years, they ought to be accorded an increasing degree of freedom as they are able to manage it. If a boy or girl is kept under too close control too long he may not mature as he should. He may be unable to make decisions, to undertake projects, to assume responsibility, or to make a suitable marriage.

In this kind of situation, the parents ought to take the initiative in remedying the mistake. They ought to talk the whole situation over with Doris, acknowledge their failure, invite cooperation, express a sympathetic interest in the girl's aspirations, and invite a reasonable confidence. There ought to be a measure of give and take on the part of all concerned.

THE LETTER TO THE HEBREWS

Read Hebrews 1:3-14

IN ONE BRIEF phrase the writer of *Hebrews* sums up the life of Jesus: *"When he had made purification for sins . . ."* John 3:16 could hardly outdo this for brevity. This phrase is, by the way, not just a shorthand review of Jesus' life and work, it is also the theme of the whole of *Hebrews*.

Jesus is God's redeemer of men. He worked with singleness of mind toward one goal: restoring men to fellowship with God. To accomplish this something had to be done about man's spirit of rebellion which had torn that fellowship to shreds.

Even those outside the main stream of God's revelation to the Hebrews have wrestled with this problem of their own impurity, unholiness, and finiteness. The worship of the gods in all the history of man revolves around this one hub, namely, that man feels himself "at outs" with the powers that can exercise their superiority over him. By worship he must attempt to correct the situation.

THE OLD TESTAMENT Hebrews and the Jews were no better off in this than anyone else. The system of worship which they followed so carefully, first in the tabernacle tent and later in the temple at Jerusalem, was geared to deal with precisely this problem.

If in the daily rounds of their lives, either by accident or by will, they broke a command of God or a law of religious ordinance, they were at once contaminated by sin and were no longer fit to be a part of the company of God's people. To be thus impure and unfit to live with God was to them hell itself.

The sacrificial system of the temple worship was calculated to purify them from the contamination of sin if they entered into it with their whole hearts. It restored them to their places with their people before the Lord.

Since the readers of this *Letter* were "Hebrews," that is—Jews who had come out of that kind of religious atmosphere into Christianity, and since it seems likely they were beginning to think seriously once more about the effectiveness of that Old Testament system in contrast to Jesus, one can readily see that this writer has dropped a bombshell in their midst.

THE ONLY ONE who has ever really dealt effectively with man's scourge of sin has been Jesus, God's Son. The author will have more to say about that later on—much more!

When this Jesus, through whom God has spoken once and for all to men, completed his major task, he "sat down at the right hand of the Majesty on high." If one is tempted to think it ridiculous to speak of God having a "right hand," let him remember that it is next to impossible to think of God at all except in terms we can understand. Jesus himself used human terms in describing God.

The point here is merely this: that Jesus, having finished his work of dealing with men's sins took his place alongside God where he now is. There isn't another plan for man's salvation to be worked out. If one does not want to accept God's method of overcoming sin in humanity, he'll find no substitute.

AT THIS POINT the writer throws something into his text that must on the face of it seem strange to us. Having dealt so pithily with Jesus' redemptive activity, he appears to shoot off on a subject about which we would hardly give a second thought. As the redeeming Son, he says, Jesus has become "much superior to angels as he has received a name" (a position) far superior to theirs.

Among the Jews in the time of Christ it was a common thought that God was so far superior to men and so far removed from their tainted world that he communicated with men through the angels. It was unthinkable that he in his purity could have any contact with this besmudged world.

Our author does not attack that point of view in any way. He doesn't even state it. But he does want his readers to know that, like the prophets, the angels are not the equals of Jesus. Neither God nor man needs any kind of unearthly creature as a go-between in order to get through to each other.

To drive home this point and nail it down once and for all the writer then embarks upon a series of Old Testament quotations, each introduced by a phrase or sentence which pulls them into his line of thought.

IF AS YOU READ through these quotations you turn to your Old Testament to read them in their setting there, you will discover a rather astounding thing. Our writer has obviously jerked the quotations out of their context and is making the passages say more than they were originally meant to say.

Take for example the one in the second half of verse 5. When you read this in II Samuel 7:14, you will notice that the words are being addressed to Israel's king. But our writer makes them refer to Jesus. The same is true of the quotation in verses 8 and 9. In their original setting in Psalm 45:6-7 the words are a part of a marriage song for a king of Israel.

The New Testament writers did not come to their Bible, which was the Old Testament, with the same critical eye we now do. They didn't attempt to interpret everything only after first trying at least to reconstruct the historical setting in which a book or passage may have been written.

To the early church the Old Testament was a highway that led straight to Christ. Everything recorded there of what was said and done was in reference to Jesus Christ, the Son of God.

We too look upon Jesus as the fulfillment of the Old Testament religion. But with our sense of history and our appreciation for its developments we do not take the liberties the New Testament writers occasionally took, and interpret the details of Old Testament prophecy as direct references to our Lord.

Yet the sort of thing we find here in *Hebrews* was a perfectly legitimate method of using Scripture not only among the early Christians but also among the Jews of that time. The readers would get the point, and that was what was important.

And the point was this: No angel has ever cut a path through the labyrinth of human sin and ugliness, clearing the way for God and man to have access to each other. But Jesus has. He has done so precisely because he is God's Son and was thus alone capable of doing it. No angels can ever be thought to be greater than he! Their purpose, as the writer sees it, is simply that of ministering to those who in all time are to receive the salvation Christ has procured.

—ROBERT A. BARTELS

BOOKS

ESSENES MISSED THE MESSIAH

The Excavations at Qumran. By J. van der Ploeg. Longmans, Green. 233 pages. $4. **The Dead Sea Scrolls and the Living Church.** By Carl G. Howie. John Knox Press. 128 pages. $2.50.

Do the Dead Sea Scrolls undermine the Christian faith? This question is an important concern of both books, one by a Roman Catholic theologian of Holland, the other by a Presbyterian pastor now in California. Professor van der Ploeg was one of the first scholars to see the now famous scrolls of Cave 1, but was unable to believe in their antiquity or importance. He now retells the story of their discovery, and gives a brief but excellent survey of their historical background, a description of the Qumran brotherhood, its theology, organization, and library, and in a final chapter discusses the relation between Qumran and Christianity.

Howie, on the other hand, is primarily concerned with the similarities between the Essenes as we know them from these scrolls and the New Testament accounts of John the Baptist and the early church. Both books are to be recommended to anyone interested. The former work is especially useful as perhaps the best short, simple introduction to the whole subject of the Dead Sea Scrolls and what they tell us.

The well-publicized claims that these scrolls prove all the characteristic features of Christianity to have been parts of the religion of the obscure Jewish sect of the Essenes long before the time of Christ are rightly rejected emphatically by both authors. Those claims should have deceived no one, but they were based partly on a number of formal similarities between the Essenes and early Christians.

The difficulty is that religion always consists of more than liturgical forms, organization, rules and regulations. Both of these books make the most of the distinction between form and content in religion, and perhaps the outstanding contribution of the Dead Sea Scrolls will in the long run consist in the fact that they force us to think more deeply about this subject.

It is generally admitted that baptism, the Lord's Supper, the bishop's office, the communal economic organization, and many theological concepts of Christianity have their parallels in the Essene library and life, and may have been borrowed from the Essenes. For the person to whom form is all-important in religion, this may be disconcerting. There should be nothing surprising in this, since the forms as such are of no particular intrinsic importance to Christianity but seem to have been a great concern to the Essenes.

It is a pathetic and tragic fact that while they were carrying out their ablutions and engaging in the study and perhaps even the writing of some of their Dead Sea Scrolls—all in the hope of maintaining their purity and orthodoxy while awaiting the Messiah—Jesus was having dinner with the Publican Zacchaeus at Jericho, barely 10 miles away. The Messiah himself would no doubt have had to spend one or two years on probation before he would have been admitted to full membership in the sect. For what purpose? The trouble with forms in religion is that they start out as means for expressing deeply felt convictions and faith, but end up as standards by which God is judged.

Perhaps it is providential that the Qumran Scrolls focus attention on the problem of religious faith over against forms precisely when the "organization man" and the "other-directed person" seem to leave no knee unbowed to Baal.

GEORGE E. MENDENHALL
Ann Arbor, Mich.

The People of the Dead Sea Scrolls. By John Marco Allegro. Doubleday. 192 pages. $5.

This superb picture book describes the caves along the Dead Sea and the discovery in them of the ancient Jewish manuscripts

n 186 photographs the cave area is portayed, along with people engaged in the xcavations, fragments of the scrolls discovred as well as pottery and other objects, nd also the scholars at work piecing toether these precious remnants hidden under ne sands 2,000 years. The book opens with 37-page essay describing the Essenes and heir library.

GUIDED TRIP THROUGH LUTHER

What Luther Says. An Anthology compiled y Ewald M. Plass. Concordia. Three volumes. 667 pages. $25.

A Milwaukee professor worked seven ears to put together this collection of 5,100 uotations from Luther on 200 subjects. A ubstantial Missouri Synod subsidy has been rovided in financing the project.

Topics are well chosen as a framework or presenting Luther's most important hinking. They are not limited to central oints of doctrine, but cover a wide range "Children," "Drink," "Dreams"). On such subject as "Faith" we get 38 pages inluding 138 quotations from sermons, amphlets, books, table talk.

Luther wrote so much, and most of it still not in English, so that only scholars an claim to have a broad knowledge of his riting. An anthology like this offers a hortcut, enabling any literate person to ample Luther's thought on many subjects. much smaller book of 15 years ago, Hugh homson Kerr's *Compend of Luther's Theology,* proved useful. This big book may e more so.

Although big, this is not a Luther encyopedia. There had to be sharp selection y the editor as to what was to go in. At his point, of course, an editor can make uther in his own image by selecting things e wants Luther to say and leaving out the thers. Also, what Luther says is preeded by the editor's brief paragraph of inoduction to each excerpt, explaining the rcumstances and summarizing the meang. If there still is any risk that the reader ay not understand Luther, the editor supies a footnote to nail the point down tight.

One has the impression, after going through some of the main sections of this book, that he has been on a guided tour through Luther. He has seen what the tour guide thought it beneficial for him to see.

G. E. R.

A History of the United Nations Charter. By Ruth B. Russell. Brookings Institution. 1140 pages. $10.

This large book is one among seven regarding the UN which the Brookings Institution has initiated and is subsidizing. This one is limited to a study of the role of the United States during 1940-45 in influencing the formation of the UN. Such detailed study, of course, is for specialists only.

Yearbook of the American Churches. For 1959. Edited by Benson Y. Landis. National Council of Churches. 334 pages. $5.

This is the one essential handbook regarding Protestant church life in America—names and addresses of all sorts of denominational and interdenomination agencies, statistics, and a bit of important historical background.

The New Testament. Authorized Version. Illustrated. Wm. Collins Sons. 551 pages. $15. Limited edition, leather, $50.

This supremely beautiful example of book-making was 10 years in preparation, the British publisher states. Twenty-one miniatures from the 15th-century illuminated manuscript, the *Tres Riches Heures du Duc de Berry* have been reproduced in page size in full color. The color printing was done in France by Draeger Freres. Typography, press work, and binding of the book are superlative.

A Vitamin Called Faith. By Andreas Bard. Greenberg. 147 pages. $3.50.

Dr. Bard, now 85, retired in 1950 after a 41-year ministry at St. Mark's Church (United Lutheran) in Kansas City. His eloquence as a preacher is reflected in this collection of brief essays which are especially intended to convince unbelievers of the beauty and truth of the gospel.

NORWAY'S BISHOPS IN SESSION

NORWAY: Oslo. Jan. 1.—THE NINE bishops of the Church of Norway, at their annual meeting in late autumn, talked about a half dozen practical questions.

May laymen be permitted to assist in administering holy communion, which in Norwegian churches is given at the altar only by clergymen? The bishops agreed that laymen may assist when this is necessary, but passed the question along to the diocesan councils for their opinion.

AN OFFERING at each church service, in addition to dropping money in a box at the church door, was recommended. The various parochial councils should decide for themselves what the offerings should be for, the bishops said, but they recommended receiving an offering, either by passing an alms bason through the pews or by someone holding an offering plate at the door.

Bishop Kristian Schjelderup was the only opponent of taking a collection in the pews. He said many churchgoers might feel they were being subjected to economic pressure and that church attendance might slip still lower than it is.

A proposal to set up a special press department in the church was rejected as the bishops have no funds for such an office. Instead they asked for aid in press relations from the Norwegian Journalist Academy and the official Norwegian News Bureau.

A committee was formed to work out new plans for stewardship promotion. Another was named to plan the establishment and financing of a special office for women in church service. The bishops accepted in principle a proposal from the Clergymen's Association to set up a somewhat larger commission to revise all service books used in the church.

MORE THAN 600 delegates from all over Norway attended the general assembly of the Clergymen's Association (*Den norske presteforening*). Among topics discussed were the education of ministerial candidates, and in-service training for older pastors.

Dr. Tord Godal, association president, deplored the appearance of factional

ronts" within the Norwegian church. ifferences between liberal and orthodox eology and opposing views on cultural oblems were cited as examples.

It is easy, Dr. Godal said, to describe y body of strong opinion as a front, t such labeling may cause great misderstanding and raise barriers that lead ople to think the church "always makes big mess out of everything."

Fortunately, he said, church people e becoming more co-operative, and ere is a trend toward emphasizing the neness of the church. Conflicts must t be overlooked but they must be orked out in harmony within the urch, the president concluded.

CLERICAL DRESS also was debated. The sociation recommended that ministers e the five-pointed "Luther cap" when ey must wear gowns outdoors, as at funerals. At present many different kinds of headgear are worn.

The matter of a clerical collar for everyday wear was not finally settled. The liturgical committee suggested the backward-turned white collar should be optional, but only worn with a black shirt front.

A CONGREGATION outside Oslo lost its church in a fire in 1952. It dated back to 1100, the first period of Christianity in Norway. Now there is a new church, said to be one of the finest in Norway.

King Olav was present at the dedication. Also among the guests was Trygve Lie, former United Nations secretary.

The sanctuary holds only 600 persons, but thousands of persons gathered around the church at the first service. They followed the proceedings through amplifiers.

—KNUT JORDHEIM

KING AND BISHOPS AT CHURCH DEDICATION

St. John's congregation organized on Nov. 23 in the Cave Spring section of Roanoke . .

Roanoke's Seventh ULC Congregation Organized; New Mission Group Begins Services in Richmond

By MARSHALL F. MAUNEY

ROANOKE—St. John's Church was organized in the Cave Spring section of Roanoke on Nov. 23, with 110 persons attending. It is Roanoke's seventh United Lutheran congregation.

Dr. J. L. Mauney, Virginia Synod president, preached and conducted the organization service. The Rev. Joseph Shumate, mission developer, was the liturgist.

The new congregation has 51 confirmed and 71 baptized members. Only 23 of the charter members were active in other Lutheran churches here. Of the others, fourteen came from non-Lutheran groups. The church has a five-acre lot and a parsonage.

Roanoke's sixth ULC congregation was organized as St. Philip's Church in Burlington Heights by the Rev. Willis S. Buchanan last April.

FIRST SERVICE in the Southampton-Bon Air section of Richmond was held Nov. 9. Mission Developer William E. Kinser reports high enthusiasm among the 107 prospective members. Meetings are being held in the Southampton recreation building.

Richmond has three established ULC congregations, two of them missions.

SYNODICAL group hospitalization insu ance plan will go into effect on Feb. 1. T plan is being arranged for pastors and d pendents with the Pilot Life Insurance Co pany.

SIX LAY EVANGELISM schools are bei held this month in the conferences of sync It is hoped that these will spur congreg tional activity in this most important ar of the church's work.

"Vacancy" Not So Vacant

A CHURCH without a pastor usually do well to "hold its own." St. Timoth Church, in Norfolk, however, has been su ing forward during its "vacancy" thanks an energetic retired pastor. Dr. D. E. B serman, living in nearby Bayside, accept the invitation as regular supply and has ke things rolling.

Twenty-one new members have been

. . and group attending first service on Nov. 9 in Southampton-Bon Air section of Richmond

eived into the congregation in this interim. A large catechetical class is in training, a Luther League has been formed and other ctivities are going well.

When a regular pastor is found for the ongregation he will not have to lose any ime "taking up the slack" but will step right nto a smooth-working organization.

ROCKY MOUNTAIN

Denver Pastor Honored On Fortieth Anniversary

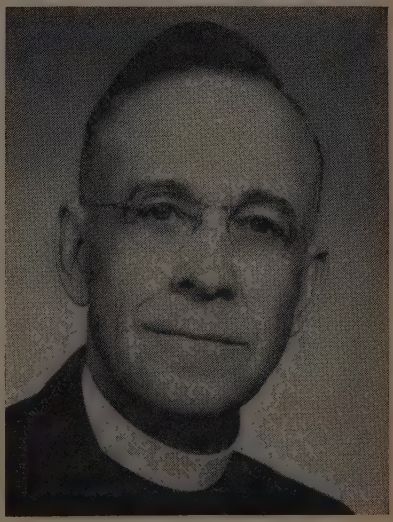
By OLIVER F. WEAVER

DENVER—The pastor of St. Paul's Church, Denver, Dr. Elmer W. Harner, and Mrs. Harner were honored by their congregation n Dec. 14 with a special vesper service nd reception to mark 40 years of faithful ervice to the congregation and the people f Denver. Said one member: "Many peole over the years have become better citiens for having known Dr. Harner."

Ordained in 1915 by the Rocky Mountain Synod, he served Trinity Church in Canon City three years, then began his pastorate in Denver in the old church at 22nd nd California Sts. with about 175 members. Under his leadership, a new and larger church built near the Capitol was dedicated in 1926.

There are 31 members still affiliated with the church who were there 40 years ago. Present membership is about 1,300.

Dr. Harner is a former president of the



Dr. Elmer W. Harner

FAROLITOS FOR THE CHRIST CHILD

IN OLD MEXICO, people lit bonfires on Christmas Eve to light the way for the "Santo Nino"—the Holy Child, and in some villages of New Mexico, small fires are still lit along the path to adobe homes or churches. But since the "Anglos" came with their paper bags, a new tradition evolved: the "Farolito," an improvised lantern made of a paper bag the top of which is folded back to provide rigidity. The bottom is filled with sand into which a small votary candle is placed and lit. There is little fire hazard. The sand would act as extinguisher in case of accident. And so, all through Albuquerque, Santa Fe and Taos, Christmas Eve is the night of the "farolitos." In this time exposure, St. Luke's (ULC) Church in Albuquerque is shown as it appeared on Christmas Eve after Luther Leaguers had placed some 500 home-made lanterns on the surrounding walls and roofs of the church built in "contemporary style with Southwest flavor" in 1957.

ROCKY MOUNTAIN . . .

Denver Ministerial Alliance, served two separate terms as president of the Rocky Mountain Synod and was a member of many boards of the church.

The congregation presented Dr. Harner with a silver service set and a purse for a trip to Europe.

Asked if he would still choose to be a minister, he said: "If I had to do it over I would do it again."

Synod President Leeland C. Soker preached the anniversary sermon.

Added feature of St. Paul's festivities was dedication of a set of carillonic bells presented by N. Andrew Nielson, prominent synod layman.

A PRE-LENTEN school of religion opened at Messiah Church on Jan. 7 and continues for seven successive Wednesday evenings.

Co-Pastors J. Benner Weaver and Alton M. Motter deal with psychology of religion and "great religious books" of the past and present.

SYNOD'S young people held a rally and Luther League convention Dec. 29 and 30 in Canon City, Colo. It was the first mid-year convention.

Builders Need Theology

MESSIAH CHURCH, Denver, was the scene of a regional conference of the ABCs in church architecture in November. It was sponsored by the Colorado Council of Churches, National Council of Churches and various departments of church building.

An intense study of church architecture was presented by architects from across the nation. The ULCA was represented by the Rev. Edward S. Frey, executive director of the department of church architecture.

Said Pastor Frey: "The business of the congregation is to see that what it believes about God and its response to Him gets into the architecture of the church building."

SOUTH CAROLINA

Mission, Rural Church Occupy New Buildings

By WYNNE C. BOLIEK

COLUMBIA—First services were held in the new building of Church of Our Saviour, Greenville, on Dec. 7. Sermons were preached by the pastor, the Rev. J. Marion Rhoden, and by Dr. Karl W. Kinard, president of the South Carolina Synod.

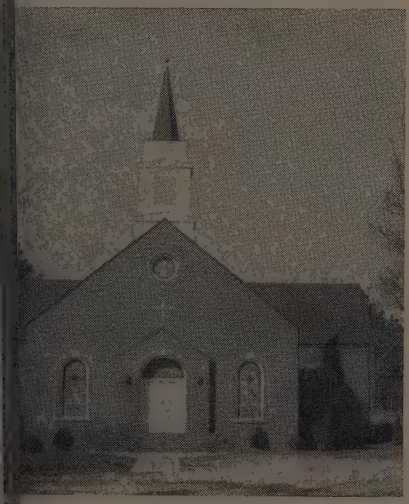
The building is the first unit for the two-year-old mission congregation and is located on a highway just out of Greenville.

A special preaching mission was scheduled in the church Jan. 11-15. The Rev. Wilford Lyerly of Winston-Salem, N. C., was the missioner.

DEDICATORY services were held at Nazareth Church, near Lexington, on Nov. 23. The new building is of brick construction and is valued at approximately $40,000. Nazareth is a small rural congregation served by Pastor Mack C. Branham, Jr.

MEN OF St. Mark's Church, Sullivan's Island, decided to make a special effort in promoting the fall clothing drive for Lutheran World Relief.

They wrote all residents on Sullivan's Island and on the Isle of Palms to solicit clothing prior to visiting the areas. More than one-half ton of clothing was gathered.



Nazareth Church dedicated in Lexington, S. C.

INSTALLATIONS: Everett Lineberger, pastor of the Church of the Redeemer, Charleston, Nov. 16; Armand A. Shealy, Holy Trinity, North Augusta, Nov. 30; Hubert A. Dunlap, Colony Church, Newberry, Dec. 7; John A. Sanders, Bethany Church, Newberry, Dec. 14; and J. L. Drafts, Union-Hebron parish, Leesville.

ST. PAUL'S CHURCH, Aiken, marked four observances Dec. 7. It was the 51st anniversary of St. Paul's Church (four charter members were present), an occasion to honor the "golden age group" in the congregation (five members over 75 years of age), the 10th anniversary of the Rev. John McCullough as pastor of St. Paul's, and the 5th anniversary of the dedication of the church.

GROUNDBREAKING services for the new E. L. Lybrand Memorial Educational Building at Mt. Tabor Church, West Columbia, were held Jan. 4. Guest speaker for the occasion was Synod President Karl W. Kinard. The Rev. Dermont F. Swicegood is pastor.

Services at Trinity Church, Greenville, were televised on Christmas Eve over station WFBC-TV and broadcast over station WFBC.

MICHIGAN

Warren Mission Starts Services; Grand Rapids Church to Relocate

By CLYDE G. STEELE

DETROIT—The weather was close to zero but people couldn't be kept away from the first service scheduled by Mission Developer Stephen E. Schullery in Warren, a suburb north of Detroit.

Attendance at the Fitzgerald School recreation building on Dec. 14 was 147. The congregation used the new *Service Book and Hymnal.* Sunday school started Jan. 4.

First service was conducted by Pastor Stephen E. Schullery in Warren school building

Pastor Schullery, formerly a mission developer in Texas and Alabama, entered the field Sept. 1 and made some 4,000 calls in preparation for the beginning of services. The synod has purchased a six-acre site.

Benevolence receipts at the end of November showed that the Michigan Synod has reached 95 per cent of its double apportionment quota for the eleven-month period.

The synodical ULCM reported that 100 per cent of their quota had been forwarded to the national headquarters.

IN GRAND RAPIDS, a downtown church decided to yield to the changing times and to relocate to the suburbs.

Trinity Church, organized in 1896, made the decision after four years of study and research by congregational committees in consultation with United Lutheran Church and National Lutheran Council agencies.

A $250,000 campaign was launched for the new edifice and property. At the end of November the campaign committee made its report to the congregation: they had gone $85,000 over the minimum goal.

The success of this campaign assures building at the earliest possible date. The Rev. Richard Albert is pastor.

GROWING PAINS have been felt by two congregations. Faith Church, a seven-year-old mission in Grand Rapids, has found it necessary to hold two services on Sunday in order to accommodate the congregation.

Twelve-year-old Hope Church in Dearborn, also with double services, has rented facilities in a nearby elementary school to relieve overcrowded conditions in the Sunday school.

Crash in Ecumenic Harmony

PEOPLE just wouldn't believe their ears. There was a head-on collision near Gaylord, in northern Michigan, nobody was hurt but the cars were in sad shape.

And yet, not a harsh word was spoken. The drivers discussed damages to their cars calmly and without resentment.

Bystanders understood why when they learned that both drivers were ministers, one a Lutheran—Pastor Chris Laursen of Calvary Church, Southfield, and one a Baptist.

Quipped one man: "This is one way for Lutherans and Baptists to get together."

Calls Made On Caller

THERE WOULD be a lull in further development work, Pastor John Bruce thought. Pastor Bruce serves Redeemer mission which was organized in September, 1957, in Kalamazoo.

He had a broken leg and had to stay home. There would be no calls on prospective new members for a little while.

Pastor Bruce was wrong. He couldn't call on prospects but the people could call on him. They did. Fifty-five came to call—with 13 prospective members among them.

Congregation Organized in Area Hard Hit by Recession

By JOHN E. COOPERRIDER

CHICAGO—Our Saviour Church of Pekin was organized Dec. 7 with 64 adult and 51 child members. Synod President A. Howard Veeg and synod's secretary for missions, George H. Hoog, spoke, and the Rev. Merle Franke of the Board of American Missions, represented the BAM at the organization service.

The new mission was developed by the Rev. William Swarbrick who served as regional director in the recent Lutheran Evangelism Mission conducted by the ULCA. Pekin is 10 miles south of Peoria.

Services have been held in a house chapel since May 18. The congregation is in the process of acquiring a church site.

The area which the new mission will serve was singled out by *Life* magazine a year ago as one of the areas worst hit by the recession. All the families on the street a block from where the church meets were pictured as having been laid off.

Pastor Swarbrick reported that just as he began work 3,000 employees were laid off. A seven-week strike set in two weeks after the employees returned to work.

In spite of this the families have pledged an average of $4 per week for current and benevolence, and it appears, said Pastor Swarbrick, that about one-half of the members will be tithing after the first building fund campaign is held in a few weeks.

Chicago Mission Starts

Also on Dec. 7, services were started at the West Side Medical Center of Chicago with an attendance of 62.

Mission developer is the Rev. David Kopplin who plans to hold two services immediately, and to add a third at 4 P.M. on Sundays to accommodate doctors and nurses.

The new mission meets in a store converted into a chapel by members of Edgebrook Church, Chicago.

The new mission has received much support from other congregations of the Illinois Synod.

Stewardship Approach Revised

AT ITS 1958 convention, the Illinois Synod voted to discontinue the apportionment system for raising benevolences, and adopted what was called an "evangelical approach to stewardship" under which each congregation will decide to which extent it can share in the benevolence program of the church.

To help congregations make this decision, the synod executive board plans to use the sector project on a synod-wide scale.

A proposal committee is now being formed among the chairmen of all standing committees and all board presidents. They will prepare a minimum "advance," and maximum proposal to be presented to the synod in June for 1960.

On June 7 there will be an every-congregation visitation to present the proposals to the church councils.

Every congregation will then be asked to make a pledge toward the 1960 budget.

George McDonald, secretary for evangelism for the Illinois Synod, has announced that five area missions will take place in the fall of 1959, and one in the spring of 1960.

The schedule is: Hillsboro-Vandalia, Sept. 12-18; Olney-Mt. Carmel, Sept. 19-25; Northern Conference, Sept. 26-Oct. 2; Anna-Jonesboro, Oct. 18-23; West Central Conference, Oct. 31-Nov. 6; St. Louis, spring of 1960.

MT. ZION CHURCH, Oak Lawn (the Rev. David Melbye, pastor), held dedication services for a new church Nov. 2.

St. Andrew's Church, Chicago (the Rev. George W. Wolf, pastor), telecast the Christmas Day service for the third year over station WGN-TV.

NEW JERSEY

Pennsauken Church Plans Move to Extend Service

By RALPH I. SHOCKEY

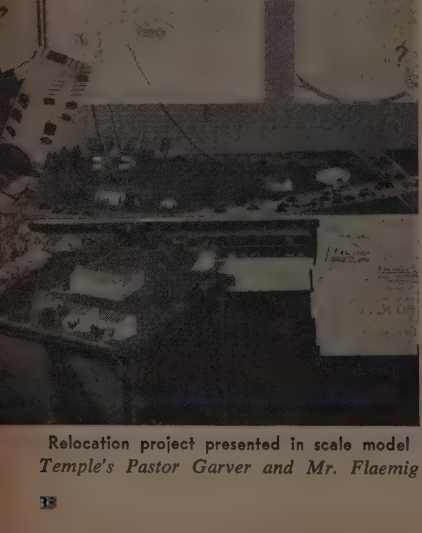
CAMDEN—Temple Church will move off its quiet side street and set its spire in the busy heart of Pennsauken Township's civic and business district.

The new location on Route 130, between Merchantville and Irving Avenues, is only five blocks from the present church. But it is expected to make a big difference in the congregation's outreach.

"The church will be changed from its status as a neighborhood congregation to the role of serving the entire township," said the Rev. George L. Garver, pastor.

"In 34 years of active and devoted service," he said, "Temple has succeeded in serving only a handful of people living more than a mile from her building. Yet most of the area within a radius of several miles is not served by other ULCA congregations."

Temple studied its building needs for two years before deciding to move. The congregation raised $130,000 for the project; $114,000 is being spent for the new property.



Relocation project presented in scale model
Temple's Pastor Garver and Mr. Flaemig

It contains 2.3 acres, with 240 feet frontage on Route 130—most traveled highway in New Jersey, and is 647 feet deep. It is directly across from the township municipal building.

The present church property will be sold. Besides the church building on less than an acre of ground, it includes four apartment buildings.

Construction of a new $400,000 church unit is expected to start sometime this year. To visualize the change, a member of the congregation, Henry Flaemig, made a scale model of the old and new properties.

A six-weeks' educational program was conducted at various church organization meetings to present the project. Then at a congregational meeting the final vote was 132 to 87 in favor of the move.

Temple began as a mission in 1929 under the leadership of the Rev. Alfred Naus, who served as pastor until a few years ago. Present communing membership is about 500.

NEW YORK

Teen Center Inaugurated By Syracuse Congregation

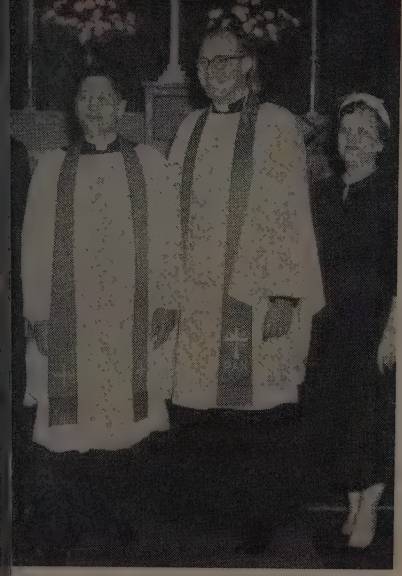
By HOWARD A. KUHNLE

BINGHAMTON—Resurrection Church, Syracuse, is operating a new Teen Center. The church opens its parish hall one Saturday evening each month for teenagers of the community.

Activities include dancing, games and refreshments. The Couples Club of the church is acting as sponsors, with members taking turns as hosts. The Rev. Edward F. Weiskotten and the Rev. Walter W. Miller, Jr. are pastors of the congregation.

20th Anniversary Marked

PRINCE OF PEACE CHURCH, Binghamton, observed its 20th anniversary on Dec. 14. The speaker was the Rev. Rudolf Ludwig.



Prince of Peace Church celebrates
astors Ritchie, Ludwig, Brau, Mrs. Kipper

Bridgeport, Conn., who was the first of
e pastors to serve the church.
Present pastor is the Rev. Henry R. Brau,
cently appointed to the synod evangelism
mmittee. Also taking part: the church's
rmer pastor, Dr. Chrisenberry A. Ritchie,
d Mrs. Alfred Kipper, a charter member.

LUTHERAN ASSOCIATION of Ithaca has
ised $10,000 for the new parsonage re-
ntly occupied by the Rev. John W. Van-
rsdall, senior pastor. The association has
town congregation as well as the large
dent membership at Cornell University
d Ithaca College.
Newly activated is a special group of
duate students who meet in the parish
use.

DR. EUGENE C. KREIDER, synodical super-
endent of home missions, spoke at the
fication of St. Luke's Church, Sidney, a
ssion congregation formed in 1953. The
v. Myron E. Jaenecke is pastor.
CENTRAL CONFERENCE United Lutheran
urch Women elected Mrs. Arthur Paschke

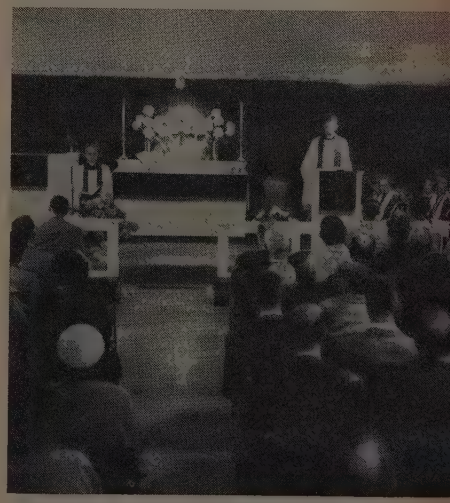
of St. Paul's Church, Oswego, as president at the recent meeting in Redeemer Church, Utica.

CHURCH SCHOOL of the Church of St. John and St. Peter, Syracuse, has undertaken the partial support of Malaya missionaries, Mr. and Mrs. George L. Frock, who are on furlough in the United States.

RESURRECTION CHURCH, Syracuse, has redecorated its sanctuary. New paraments were given by members to First English Church, Syracuse. Holy Trinity Church, Elmira, and Our Saviour Church, Horseheads, held "fairs" to which members brought food and hand-made work. Articles were "judged," then given to needy families and a nursing home.

DR. JOHN SCHMIDT, of Williamsville, spoke at the annual dinner of the Syracuse Lutheran Laymen held in Zion Church.

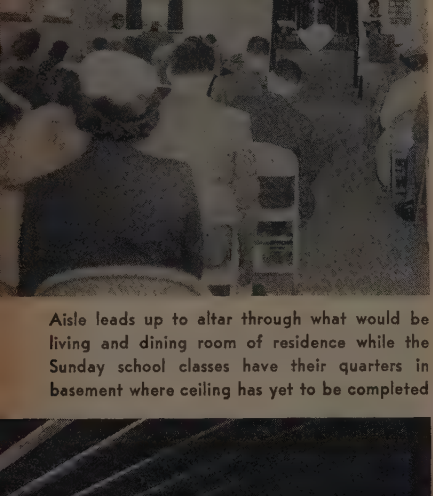
THE REV. WALTER J. BIELITZ, former pastor of Trinity Church, Castleton-on-Hudson, was called as chaplain and director of the Lutheran Church Home, Clinton. He will be installed at the home's annual meeting Feb. 9 in Redeemer Church, Utica.



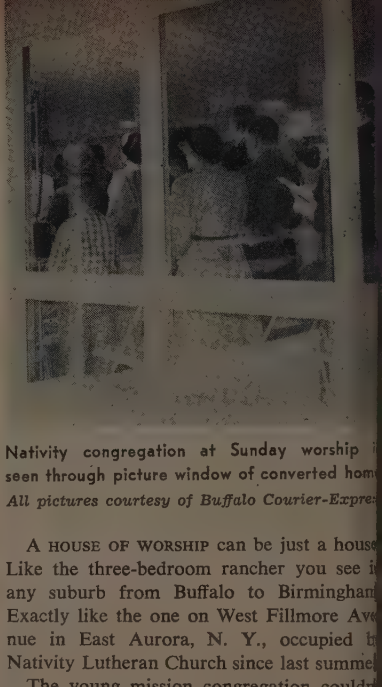
New home for Sidney mission congregation
St. Luke's was dedicated in October

"...Where the Gospel is preached in its purity and the sacraments are rightly administered..."

Church Can Be a Rancher



Aisle leads up to altar through what would be living and dining room of residence while the Sunday school classes have their quarters in basement where ceiling has yet to be completed



Nativity congregation at Sunday worship i seen through picture window of converted hom

All pictures courtesy of Buffalo Courier-Expre

A HOUSE OF WORSHIP can be just a house Like the three-bedroom rancher you see i any suburb from Buffalo to Birminghan Exactly like the one on West Fillmore Ave nue in East Aurora, N. Y., occupied b Nativity Lutheran Church since last summe

The young mission congregation couldn afford a traditional church building to star So they built a house, much resembling othe homes in this Western New York com munity, southeast of Buffalo. Only differenc is that the contractor left out the insid partitions.

Thus, the "nave" consists of the spac that would normally be the home's livin room, dining room and three bedroom Another room, designed to be a den or guest room, serves as a study for the Re John W. Fehringer, the pastor who orga ized the congregation in 1956.

The kitchen is used as the robe closet f the congregation's choir. A side door in t garage is the church entrance; the garage the narthex or vestibule.

Outwardly you couldn't tell this was church, except for the sturdy 15-foot re wood cross on the front lawn. But it w planned that way. In about three years t congregation will have another building, a

Temporary as well as contemporary, Nativity Church in East Aurora is a ranch-style dwelling like its suburban neighbors. Large wooden cross on front lawn identifies it as the home of a church

The "house-chapel" will either be sold as a ranch house or converted into a parsonage. With partitions, of course.

"We'll build a parish hall, and gradually we will add other units to that," said Pastor Fehringer. "We're using the house as a chapel now because we decided it was the most economical thing to do."

Previously services were held in the East Aurora Masonic Temple. But the 150-member congregation began planning for their own building immediately after organizing, with loan funds from the Board of American Missions.

MANY MORE young mission congregations in the United Lutheran Church are getting started the same way, with a house-chapel that can be used temporarily until larger buildings are needed. Nativity's house was the first of its kind, however, in Western New York, and has attracted wide attention.

For the present, there is enough space for all church activities. The basement, which would be a place to dry the laundry or a playroom if the house were put to conventional use, is an ample Sunday school headquarters. Movable partitions provide separation for the various classes.

Members of Nativity Church are proud of their little church, with its picture window through which passersby can see them at worship on Sunday mornings. They all contributed to help build it, and they are setting aside money to pay the debt and accumulate funds for future buildings.

And some members put their talents to work to make many of the furnishings.

Pastor Fehringer holds just-baptized Wayne John Elsaesser as his proud parents look on

PENNSYLVANIA

Sunday Sales Proceeds Offered to Charities

By HENRY W. SNYDER, JR.

ALLENTOWN—The "battle of the Sunday sales" continued unabated in the Lehigh Valley as the chief offender, a discount house in Whitehall Township, tried to win public support by offering proceeds from Sunday sales to charity organizations.

Gifts from the Whitehall Township discount store were rejected, however, by the Lehigh County Red Cross, Lehigh County TB Society, and the Lehigh Valley Club's Helping Hand Foundation.

Several other religious and charitable groups were reported to have expressed willingness to accept net proceeds from Sunday sales. But two of them, Allentown's Seventh-Day Adventist Church and the Evangel Fellowship Tabernacle, also in Allentown, denied that there had been "official conversations" with the store.

Meantime Pennsylvania's Supreme Court turned down an appeal against the ruling of Lehigh County Court Judge James F. Henninger who had found employees of the store guilty of violating the state's "Blue Law."

Only further appeal could be made to the United States Supreme Court, which has already refused to review similar cases from Ohio and New Jersey.

The U.S. Supreme Court seems to have taken the position that laws restricting business on Sunday or any other day of the week are within their powers of the states.

Evangelism Week Ahead

TWENTY CHURCHES of the Allentown District will take part in an evangelism mission the week of Jan. 25. This is the first group mission in the Lehigh Valley area since November, 1955.

A mass rally will be held in the Muhlenberg College Memorial Fieldhouse, Sunday evening, Jan. 25, with a sermon by Dr. Wallace Fisher of Holy Trinity, Lancaster.

Services in each church will be held Monday, Tuesday, and Wednesday evenings of that week.

ST. LUKE'S HOSPITAL, Bethlehem, will soon begin work on a hospital chapel.

The chapel was first suggested to the hospital by several Lutheran pastors of Bethlehem, and was written into the expansion plans after the Bethlehem Ministerial Association strongly urged it upon the board of directors.

ST. STEPHEN'S CHURCH, Bethlehem, has appointed a committee to make plans for a Christian education building at Center St. and Washington Ave., one block from the present church building, and adjacent to the parsonage. The education building is contemplated as first stage of a long-range program that will eventually include a new church sanctuary.

Groundbreaking took place recently for three new buildings in the Lehigh Valley area: the new sanctuary of Good Shepherd Church, Easton, and the Christian education buildings of Holy Trinity and Salem churches in Bethlehem.

Groundbreaking for contemporary Good Shepherd Church, Easton, is conducted by Pastor Glenn G. Neubauer, with Thomas F. Kohl and Dr. C. D. Hummel. Nave of $277,000 building will seat 352, with 96 finding room in balcony

Two More Philadelphia City Churches Merge

PHILADELPHIA—Recent history repeated itself this month as two north Philadelphia churches, Transfiguration and Kreuz, consolidated into one parish and formed Holy Cross Church. Last winter, a similar development led to the merger of St. Michael's and St. Thomas' in Germantown. In both cases the merging churches were once part of the same group.

Kreuz (Cross) Church was organized in 1887 and belonged until last year to the German Conference. Supported by a vigorous German Lutheran constituency, it built a large church which can seat up to 700 in nave and gallery. German was the principal language.

With the changing times, the congregation declined. There were 79 communing members left, and attendance at German services rarely exceeded 45. Attendance at English services was even smaller.

H. O. Zbinden

Transfiguration was organized in 1890 by people originally coming from Kreuz Church. It built a smaller but substantial church three blocks from Kreuz. Services were held in English.

Transfiguration was equally flourishing in the past and experienced equal difficulties in recent years. In Transfiguration's case, the changing times brought a growing number of Negroes into the neighborhood. Many members left. Two years ago, 70 of them moved away. Losses have been small since then. But there were few gains. Racial integration was not attempted. Transfiguration's communing membership stood at 184, attendance at services averaged 80 to 90.

AN AGREEMENT to merge the two struggling congregations came suddenly. Last year, Transfiguration's pastor, G. Arthur Marcell, retired. He was succeeded by a young Chicagoan, C. Marcus Engdahl, who had just graduated from the Philadelphia Seminary.

Kreuz Church's pastor for the past 15 years was Hans Otto Zbinden who, in addition to serving the parish, was also active as pastor to German Lutheran seamen in the Port of Philadelphia. Pastor Zbinden is moving to New York City to become seamen's chaplain in the Port of New York and director of New York's Seamen's Mission.

Pastor Engdahl will serve the merged congregation which takes the name of Holy Cross Church and uses the facilities of old Kreuz Church. Transfiguration Church is in process of being sold, probably to a Negro congregation.

C. M. Engdahl

The consolidated congregation, Pastor Engdahl says confidently, has a good chance to grow. The first service on Jan. 4 was well attended. German services will be continued. The Rev. Francis W. Jones has been named stated supply for these services.

Kreuz Church will receive a face-lifting. It "needs life," says Pastor Engdahl—redecoration and more functional redistribution of facilities. There is lots of room—a parsonage, sexton quarters. Sunday school and neighborhood services can be extended. The nave will be rearranged for an attendance of 250. There is an Episcopal church across the street, but the potential for the Lutheran congregation in this area, not yet affected by racial change, is promising.

At least, this is what Pastor Engdahl confidently believes. The Sunday school, he says, is building up again and a small class is preparing for confirmation—evidence of a new future for an old church.

New Wing at Artman Home To Be Ready This Spring

By WILLIAM C. ROEGER

NORRISTOWN—The cornerstone for another addition to the Artman Home for Lutherans, at Ambler, was laid at a special service. Board President Dr. W. Paul Reumann and the Rev. William Coley Roeger, chaplain, took part in the program.

This is the second addition to the home in two years. The new wing contains rooms for fourteen more guests, as well as a large sun room, nurses' station, and diet kitchen. It is expected to be ready for occupancy by late spring.

A TEN-WEEK CAMPAIGN to raise $250,000 for the projected Lutheran Home at Telford was set to be launched early this month. The board of the institution conducted a panel discussion on the project recently in St. Andrew's Church, Perkasie. Twelve congregations in the Telford area are participating in the project.

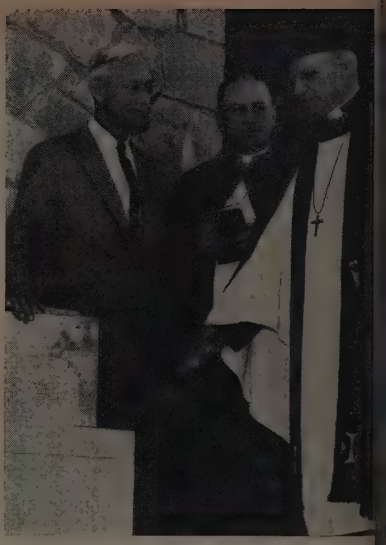
District Women Organize

UNITED LUTHERAN CHURCH WOMEN of the former Norristown Conference have reorganized into units corresponding to the newly formed Ministerium districts. Meetings were held for the Trappe District at St. James' Church, Pottstown, and for the North Penn District at St. Michael's Church, Sellersville. Mrs. Wilson H. Hartzell, of St. Paul's Church, Doylestown, is new president of the North Penn District ULCW.

FINAL EVENT of the Norristown Conference Luther League was the annual Thanksgiving banquet at Kimberton. The Rev. Arthur O. F. Bauer, associate secretary of the Luther League of America, was speaker. Organization of the Trappe and North Penn district leagues has been completed.

Workshops for Teachers

SUNDAY CHURCH school teachers attended workshops sponsored by the synodical Board of Christian Education in co-operation with the Board of Parish Education.



Cornerstone for Artman Home, Ambler
Dr. W. P. Reumann wields trowel as Chaplain Roeger and Contractor Jaenke watch

Sessions were held two nights in each district—at Grace Church, Pottstown, for the Trappe district, and at St. Andrew's Church, Perkasie, for the North Penn district.

Evangelism institutes were also held on a district basis by the Ministerium's evangelism committee.

FALL RALLY of the conference Brotherhood was held at Christ Church (Towamencin), Kulpsville. The Rev. Alton Hoffman, pastor of Grace Church, Hatfield, spoke.

Anniversary at Tinicum

TWO FORMER PASTORS took part in celebration of the 50th anniversary of the building of Christ Church, Tinicum. It was erected in 1908 after fire destroyed the former "union" church building.

The Rev. William A. Fluck, who served from 1913 to 1921, assisted in the service at which the Rev. John W. Hauser, pastor 1938-1952, preached.

Martin Luther Foundation to Promote Camp, Welfare

WILMINGTON—United Lutherans and Lutherans of the Missouri Synod moved closer together last month as representatives of seven Delaware congregations from both bodies approved incorporation articles for the Martin Luther Foundation of Delaware.

The foundation will attempt to fill certain needs of Lutherans in the state—such as establishment of a camp, a home for the aged and a more active student program on the campus of the University of Delaware. Plans for the foundation, approved by the executive board of the Ministerium of Pennsylvania and officials of the Missouri Synod's Southeastern district, have been in the making for 18 months.

According to the articles of incorporation, each congregation will elect two representatives as members of the foundation. These will elect a board of trustees numbering not less than seven members. There will also be two representatives of the Ministerium and two delegates of the Missouri Synod on the corporate body.

The articles of incorporation were approved Dec. 28 at a meeting at St. Stephen's Church, Wilmington, under the chairmanship of Pastor Robert E. Neumeyer of Zion Church, dean of the Delaware District. The foundation must be approved by each participating congregation.

Represented at the meeting were St. Paul's Church, Newark, and St. Stephen's, St. Philip's, Concordia, Zion, Church of the Good Shepherd, and St. Mark's, all of Wilmington.

Theology Is for Everybody, Pittsburgh Laymen Find Out

By LUTHER E. FACKLER

PITTSBURGH—Clergymen are sitting down with business executives to study economics while business and professional men are sitting down with clergymen to study theology these days in Pittsburgh.

A series of economic discussion programs involving pastors and business leaders of the city is being sponsored by the Erie Chapter of Americans for the Competitive Enterprise System, Inc.

Members of all faiths have requested a panel discussion on "the role profits play in the survival of business, providing of tax revenues and the impact on the community." Laymen in Pittsburgh are showing such interest in theology that Xenia Theological Seminary is planning a second, and perhaps permanent, course for them. The first course, ten weeks, dealt with fundamental principles in Christianity.

Almost 120 applied for the first session and 40 more have already made application for the course to be given in spring. The laymen represented ten denominations.

Dr. Addison H. Leitch, president of the

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PA.: PITTSBURGH . . .

seminary, said, "the minister is like the quarterback. He's not to run with the ball all the time."

TREASURERS of Luther Leagues will be receiving "Our Stewardship of Money" packages. Purpose of the package is to help each league treasurer remit monthly offerings to the conference treasurer.

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Gadgets Are Harmful

"THE BEHAVIOR of two million Americans living overseas has accelerated the decline of United States prestige in the world," said Dr. Theophilus M. Taylor, moderator of the United Presbyterian Church, upon his return from a 45-day tour of Far Eastern countries and Egypt.

"Americans overseas, whose every movement is seen and pondered by those in whose presence they live, are the people through whom our nation puts its best foot forward or makes a fool of itself."

Unfortunately, Dr. Taylor said, few Americans seem to be aware of the key role they are playing in the shaping of America's reputation on the world market of public opinion.

The "bourgeois character" is confirmed by the behavior of Americans abroad who live with more gadgets, more luxuries than they were accustomed to in the States, the Presbyterian leader said.

To counteract this negative impression Dr. Taylor will hold a training institute for Protestant laymen going overseas from Jan. 30 to Feb. 6 at Stony Point, New York.

Synod History Is Written

VERY SOON each congregation will have received a copy of Volume I of the *History of the Pittsburgh Synod.*

The first of two volumes has been written and edited by Prof. Ernest G. Heisserbuttel, head of the English department of Thiel College and editor of the *Lutheran Monthly.* It contains an historical sketch of each of the more than 300 congregations.

The frontispiece pictures the four men who have served as president of the synod since the merger of 1919, Ellis Burgess, Henry H. Bagger, H. Reed Shepfer, and G. Lawrence Himmelman.

Work on the second volume is now in progress. This will deal with the beginnings of Lutheranism in Western Pennsylvania and the progress to the present time together with sketches of synodical institutions and official auxiliaries.

— CHANGES OF PASTORATE —

Central States

EIER, HARLAN. From St. Mark's Church, Verdon, Neb. To St. John's Church, Schuyler, Neb.

ARSTEN, ROBERT E. From Reformation Church, Wichita, Kan., supply pastor. To St. Mark's Church, Kansas City, Mo., associate pastor.

ARSON, HENNING B. From Grace Church, Ohiowa, Neb. Foreign missionary to East Africa.

OWOLDT, PAUL L. From St. Paul's Church, Mentor, Kan. To Grace Church, Sutherland, Neb.

TZ, LESTER M. From Emanuel Church, Bellevue, Pa. To Reformation Church, Wichita, Kan.

Florida

EFFER, NORMAN E. From Holy Trinity Church, Beaver, Pa. To West Hollywood, Fla., mission developer.

Illinois

IDERSON, EDWARD G. From St. John's Church, Joliet, assistant pastor. To Faith Church, Jacksonville, Ill.

UMANN, CLIFFORD W. From St. James' Church, Peoria. To First Church, Mt. Carroll.

RSON, W. DOUGLAS. To Atonement Church, Chicago.

IITE, JAMES, JR. From Gloria Dei Church, Northbrook. To Redeemer Church, Chicago.

Indiana

ECKLEY, HENRY D. From Grace Church, Louisville, Ky. To St. Mark's Church, Indianapolis.

Iowa

LUND, MILTON A. From St. Mark's Church, Sioux City. To St. Paul's Church, Missouri Valley.

NK, DAVID. From Trinity Church, Tedalia, Mo. Retirement.

Maryland

RELAND, J. CALVIN. Baltimore Lutheran Inner Mission, assistant to director. To Zion Church, Hamilton, Baltimore.

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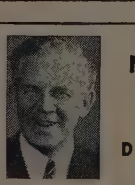

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Fact No. 16 next week

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• GROUPS WELCOME •

Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

MICHIGAN

FULLER, RONALD F. From synodical mission developer. To Advent Church Detroit.

NEW YORK AND NEW ENGLAND

BERGENDOFF, CONRAD L. To St. Luke's Church, Bay Shore, L. I.

BRYANT, SHERWOOD W. From Holy Communion Church, Utica, N. Y. To Good Shepherd Church, Tonawanda.

SQUIRE, VERNON F. From Zion Church Niagara Falls, assistant pastor. To Grace Church, Dunkirk, N. Y.

VALTERS, KRISTAPS, JR. To Zion-St. Mark's Church, Manhattan.

WARREN, THEODORE. From St. Luke Church, Valatie, N. Y. To Hartwick Seminary-Burlington parish.

WHITLOCK, GEORGE. From St. John Church, Lyons, N. Y. Retirement.

NORTHWEST

FRANKE, LLOYD W. From Bethlehem Church, Durham, Wis. To Atonement Church, Minneapolis, Minn.

GUINN, THOMAS L. From Prince of Peace Church, Pleasant Hills, Pa. To Coon Rapids, Minn., mission developer.

JACOBSON, ROBERT. From Atonement Church, Minneapolis. To St. Timothy Church, Menasha, Wis.

JENKINS, ALVIN E. From Faith Church Walters, Minn. To Mt. Olivet Church Minot, N. D.

SCHUMELL, JOHN. From St. Matthew Church, Fargo, N. D. To Milwaukee Wis., mission developer.

ULRICH, LOUIS E. From Lutheran Student Foundation, University of North Dakota To Grace Church, Kenosha, Wis.

NOVA SCOTIA

SLACK, JAMES M. From Midville parish To Lunenberg parish.

OHIO

GROSS, RAYMOND C. From St. Paul Church, Grafton, W. Va. To Jewett-Sherrodsville parish.

ORINSON, EDWARD H. From Messiah Church, Urbana. To Auburn Church Springfield.

PITTSBURGH

RESSMAN, CHARLES P. To Emmanuel Church, Prospect, Pa.

RUTH, WILLIAM E. From St. John's Church, New Castle. To Passavant Memorial Homes for Epileptics, Rochester, Pa., assistant superintendent.

UHRE, W. WILLIAM. From Oak Grove Church, Zelienople, Pa. To First English and Mt. Zion Churches, Punxsutawney, Pa.

ILLER, CHARLES E. To Manorville, Pa., parish.

MON, ADAM E. From St. Paul's Church, Du Bois, Pa. To St. Paul's Church, Farrell, Pa.

ROCKY MOUNTAIN

ARTMAN, WILLIAM R., SR. From Good Shepherd Church, Valley Station, Ky., mission developer. To Roswell, N. M., mission developer.

SOUTH CAROLINA

EALY, E. ARMAND. From St. Timothy's Church, Camden, S. C. To Holy Trinity Church, North Augusta.

EBB, J. KENNETH. From St. Luke's Church, Summerville. To Transfiguration Church, Cayce.

VIRGINIA

AME, P. J. From Quicksburg parish. Retirement.

DECEASED

ARCHITECT ARTHUR L. MARTOLF, 63, who designed many ULC urches and all the buildings recently conucted at Thiel College died Dec. 8 of a art attack. He headed the architectural n of Arthur L. Martsolf and Associates. An active layman residing in New Brighn, Pa., he was a member of the Pittsburgh nod executive committee.

Surviving are his wife, the former Lulu aser; a son, Louis, and three grandsons. Funeral services were conducted Dec. 10, Trinity Church, New Brighton, by Pastor nes N. Frank, assisted by Dr. G. Lawce Himmelman, president of the Pittsrgh Synod, and Dr. Paul E. Daugherty.

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IN CONCLUSION

EVERY SO OFTEN someone creates a phrase so sharp and clear in describing something in present-day life that soon practically everybody is using it. For instance: "cold war," "coffee break," "package deal." One of the high-mileage phrases in our current speech is "organization man" which William H. Whyte contributed a few years ago.

This describes a new sort of American, opposite from the old-fashioned rugged individualist. He doesn't do any thinking all by himself. He's on the team, and keeps his eyes on the fellow ahead for clues as to what to do. A lot of such people are needed these days, especially in big corporations, political parties, maybe even in the churches.

This is the way things have usually been in the Roman Catholic Church, with the signals called from the top down. That's why, of course, there wasn't room in that church for Martin Luther. We Protestants have emphasized that each man is individually responsible to God. Lutherans have left room for local initiative of pastors and congregations.

SOME SUSPECT that the situation has been changing among Lutherans. But there has been recent evidence that the organization man has not taken over the United Lutheran Church.

The task of the church in all generations is what is called "evangelism," to reach out with the claims of the gospel to the unchurched and uncommitted people. This is the flaming assignment given to every Christian and every congregation since the earliest days of the church.

Times change, of course, and in these days with so many people moving from town to town so often, there have to be fresh stimulation and new techniques in evangelism. For this reason our chu began planning in 1954 for a special tw year evangelism mission. It was intend to stir us to keener consciousness of personal responsibility and train us in fective procedures. In addition to headquarters staff of three evangeli secretaries, eight pastors were s throughout the continent to direct t effort.

After the two years were over, wh might have been expected actually w proposed. Some leaders wanted a p manent eleven-man staff to keep on pr ding congregations and pastors in doi what has always been their fundamen assignment—to seek the strangers. T danger in this is that the effort whi should be the burden and joy of eve Christian would be turned into a hea quarters program directed by experts.

OUR CHURCH met this proposal hea on at the 1956 and 1958 conventions a turned it down. At the end of this ye the field evangelism staff will be reduc to two secretaries. We do need a fe experts to study trends in church li propose new ideas in reaching the u churched, keep our responsibilities gently before us. But if we have to depe on the New York office to keep us minded of what our Lord has alrea commanded, the situation is bad.

Some Christians, it must be admitt are sleepy. But many are eager to se their Lord. They experimented with n ways of service during the evangeli mission. Ceaseless and systematic co munity visiting in search of church me bers is now an important part of th congregation's normal life.

This is the way the church should li Its life needs to be deeply rooted in G If the roots are in good shape, noth can prevent the church from grow vigorously.

—ELSON RUF

Reformation Window, in beautiful colors on stained glass, as seen in the new Lutheran Brotherhood Home Office building. It forms the west wall of our Martin Luther library which contains works on Martin Luther and the church.

What is the relationship between Lutheran Brotherhood and the Lutheran Church?

At a Lutheran Church convention, 40 years ago, in St. Paul, a prominent layman stood up to persuade the group that Lutherans should work together to help each other in time of trouble.

To make his point, he used a simple illustration:

"Suppose two brothers made an agreement," he said. "Each promised that if the other died, he would provide for the widow and her children. That would be, in effect, an insurance contract."

A few days later the organization now called Lutheran Brotherhood was incorporated by church leaders. Its purposes were "to aid the Lutheran Church; to foster justice, charity and benevolence; to provide education . . . to encourage industry, savings, thrift . . . to furnish relief and protection to its members, their dependents and beneficiaries, through the payment of benefits in case of death or disability."

While its primary purpose is to give protection to members of the Lutheran Church, the Lutheran Brotherhood also helps build churches by loaning money . . . helps train church leaders by providing scholarships . . . helps churches grow by giving money and supplies.

The Lutheran Brotherhood serves members of all Lutheran Churches with "Living Benefits."

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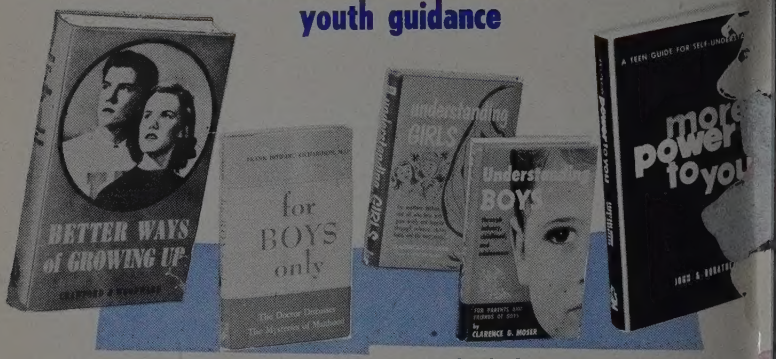

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